RABBINIC PHILOSOPHY AND ETHICS.

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RABBINIC PHILOSOPHY AND ETHICS

Illustrated by Haggadic Parables and Legends

BY

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LONDON

P. VALLENTINE AND SON'S (SUCCESSORS)

31, Duke Street, Aldgate, E.C.

1912.

I. Narodiczky, Printer, 48, Mile End Road, E.

WASHINGTON SYNAGOGUE
555 WEST 182nd ST.
NEW YORK CITY

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LIST OF ABBREVIATIONS.

(Excluding the usual abbreviations of Biblical Books).

A. T.	*Agada der Tannaiten* (by Bacher).
Ag. d. Pal. Am. (or P.) ...	*Agada der Palästinischen Amoräer* (Bacher).
Antiq. (or Ant.) ...	*Antiquities* (by Josephus).
Asc. Is.	*Ascension of Isaiah.*
b.	ben or bar (son).
D. B.	*Dictionary of the Bible* (Hastings).
ed.	edition.
Eth. En.	*Ethiopic Enoch.*
G. V.	*Gottesdienstliche Vorträge* (Zunz).
H. M. L.	Rabbi H. M. Lazarus.
Jastrow	Jastrow, *Targum Dictionary.*
J. E.	*Jewish Encyclopedia.*
J. Q. R.	*Jewish Quarterly Review.*
M.	Mangey (edition of Philo).
Monatsschrift ...	*Monatsschrift für Geschichte und Wissenschaft des Judentums.*
N.H.W. or N.H.W.B.	*Neuhebräisches und Chaldäisches Wörterbuch.*
N. T.	New Testament.
O. T.	Old Testament.
Pat.	Patriarchs.
Pesikta	*Pesikta de R. Kahana.*
R. V.	Revised Version.
R.	Rabbi.
Rab.	Rabba or Rabbati.
Singer	*Authorised Daily Prayer Book.*
T. B.	Talmud Babli (Babylonian Talmud).
T. J.	Talmud Jerushalmi (Palestinian Talmud).
Test.	Testaments.

TO

MY WIFE.

FOREWORD.

This book is based, to a great extent, on the Sepher Haaggadah edited by Rabnitzki and Bialik. It comprises a selection of Talmudic and Midrashic Haggadoth, arranged according to their subjects. The translation has in all cases been made from the original sources, and an occasional note has been added in order to draw attention to historical or archaeological matters of interest.

The work is in no sense a complete collection of Haggadoth; but an effort has been made to give some of the most interesting legends, interpretations of Scripture, moral and religious parables and historical narratives, which are contained in the Talmud and Midrash.

The Haggadah is *sui generis*. It is unique, not only in the literature of religion, but in the literature of the world. It is the spiritual well the waters of which have quenched the thirst of the Children of Israel during the last two thousand years. It has been at times the only gleam of light amid the cruel darkness of prejudice, persecution and outlawry, which Israel has endured for more than Nineteen Centuries.

The stories and legends of biblical and post-biblical saints, heroes and martyrs, have often given inspiration to the Jews and taught them how to become in their turn, saints, heroes and martyrs. Dr. Schechter tells us that "such topics as astronomy

and astrology, medicine and magic, theosophy and mysticism, and similar subjects, falling mostly under the heading of folk-lore, pass as a rule also under the name of Haggadah". But Haggadah includes much more. It comprises the belief and hope of Israel, the description of the Kingdom of God, of the Messianic age, and of the life to come. It must not be imagined that Haggadah is limited to Talmud and Midrash. There is Haggadah in Philo, Josephus, the New Testament, the Targumim, the Apocrypha and the Pseudepigraphic literature, as in the Book of Jubilees. In a word, it is the expression of the religious spirit of the Jewish people, its poetry and song, covering a period of a thousand years of srael's life. In its pages we he r the sob and the dirge as well as the praver and praise. The Jewis spirit created the Haggadah as the interpretation and illustration of the Scriptures. It is like a tree which bears good fruit for many generations; whose roots are so firmly planted that it cannot be easily uprooted. The tree has not only fruit there are also leaves which wither an are blown away. There are superb as well as second-rate Haggadoth.

It is the hope of the translator that this book may be of some service to his fellow Jews, and of interest likewise to non-Jewish readers.

I have to express my gratitude to Dr. CHARLES DUSCHINSKY, Rabbi H. M. LAZARUS, B.A., and Dr. JOSEPH HOCHMAN for the reading of the proofs.

G.F.

RABBINIC PHILOSOPHY AND ETHICS.

Chapter I.

COSMOLOGY.

The Greek Philosophers discussed the causes by which the beautiful order of the universe might have been produced. The Hebrew Bible begins its story with a brief account of the creation of the world. This narrative was at variance with the theories propounded in the Greek schools. Philo, the Jewish Philosopher of Alexandria, attempted to harmonize the Hebrew and Greek speculations. His application of the Logos, the creative word, which unites God (Spirit) with matter, was antagonistic to Monotheism; and the Rabbis of Palestine, from the time of Philo, opposed the popular study of speculations as to the origin of matter and the causes of creation. The following Rabbinic traditions will illustrate the standpoint of the Jewish teachers towards these speculations.

I. The Creation of the World.

1. The Mishna: It would have been better for him who speculates as to the following four problems, if he had never been born. The problems are (*a*) What is above the universe; (*b*) What is beneath the universe; (*c*) What was before the universe and (*d*) What will be after the universe.

The Talmud discusses this and another dictum of the Mishna, viz.: One should not investigate the work of Creation in the presence of two people. From which Scripture text is this teaching of the Rabbis to be inferred? From Deuteronomy iv. 32, "for ask thou now of the days that are past." Hence we know that one person only should inquire into these problems of the creation. One might have thought that this text permits a man to ask, What was there before the universe was created? Therefore the text says: "Ask ... *since the day* that God created man upon the earth," (*ibid.*) One might have thought that one should not ask concerning that which happened during the six days of Creation. Therefore the text says: 'Ask now of the first days, which were before thee" (*ibid.*). One might have thought that it were permitted to ask as to what was above the universe or below the universe, what was prior to the universe or what will be after the end of the universe? Therefore the text says: "Ask... from the one end of heaven unto the other" (*ibid.*). Within these limits thou mayest inquire; but thou mayest not inquire as to what is above the universe and what is below the universe, what was prior to the universe or what will be after the end of the universe." (T. B. Chagiga 11b).

God the Creator.

2 God created" [the universe] (Gen. i. 1). It happened that a heretic came to Rabbi Akiba and asked him, Who created this world? The Rabbi replied: – The Holy One, blessed be He. The heretic rejoined, Prove this to me in an explicit manner. The Rabbi answered:—

Come to me to-morrow. The heretic did so and the Rabbi said, What art thou wearing? A garment, said the heretic. The Rabbi asked, Who made it? The weaver, replied the heretic. The Rabbi said, I do not believe thee, give an explicit proof. The heretic said, Why should I do this? thou knowest that the weaver wove this garment. Well, rejoined the Rabbi, but dost thou not also know that the Holy One, blessed be He, created His world? The heretic departed, and the disciples of the Rabbi said to him, Where was thy explicit proof? He said to them, O my sons! Just as the house testifies to the builders, and the garment testifies to the weaver, and the door testifies to the carpenter, so likewise the world points to the Holy One, blessed be He, as its Creator. (Midrash Temura).[1]

3. A certain Philosopher (probably a heathen) said to Rabban Gamaliel II., Your God is a great artist, only He found good material ready which helped Him: such as, waste, void (Tohu, Bohu, see Gen. i, 2), darkness, spirit (or wind), water and depths. Then the Rabban said, thou art beside thyself! (literally, let the [evil] spirit of that man depart). All these things Scripture tells us *were created.* Waste and void, as it is

[1]) This philosophical argument showing by analogy that there must be a First Cause was known to the Greeks, e. g. Aristotle, De An. II. iv. 6. and see Maimonides Guide I. lxix Philo uses the same argument in his De Mundi op. 23. i. 16. See Kaufmann's Attributenlehre pp. 131, 280ff. for the views of the mediaeval Jewish philosophers on this subject.

said:— "I make peace and *create evil* (that which is waste and void). (Isaiah xlv. 7.) Of Darkness it is said, "I form the light and *create* the darkness" (*ibid.*). Of the Water it is said:— "Praise Him... *ye waters*" (Ps. cxlviii. 4). Why? Because the next verse says: "He commanded and *they were created*" (*ibid.* 5.). Of the Wind it is said, "For, lo, He that formeth the mountains and *createth the wind*" (Amos iv. 13). Finally, of the depths also it is said, "I, out of nothing, formed the depths." (Prov. viii. 24). (Genesis Rabba i. 9).

4. Rabbi Jehuda bar Ilai thus expounded the text[1] "And I was by Him, as a master-workman" (R. V. Proverbs viii. 30). The Torah was the instrument of the Holy One, blessed be He, at the creation. This is like the way of the world. A King of flesh and blood is building a palace. He does not build it, relying on his own knowledge, but he seeks the advice of an architect. The latter also does not rely on his own mind, but he has plans and drawings to guide him in building the rooms, windows and doors. Thus God looked into the Torah and created the world accordingly. (Genesis Rabba i. i. and cf. Jalkut, Prov. viii).

[1]) See Tanchuma, Genesis v. The text of Proverbs has אמון this is changed by the Midrash into אומן and the text is then to be translated: "I (the Torah) was with Him who is the Master-Workman" (see Bacher A. T. ii. p. 222. P. i. p. 107), whereas the English R. V. refers the "Master-Workman" not to God, but to Wisdom (i.e. Torah). This is contrary to Jewish teaching, God did not have a co-worker at the Creation. Christianity holds that Christ was a co-worker. (Cf. Ro. viii. 21f.). Philo says the

5. Rab said, The world was created through ten attributes, viz.: the attributes of wisdom, understanding, knowledge, power, rebuke, might, righteousness, justice, love and mercy. (Chagiga 12a).

6. "On the day when the Lord God made earth and heaven" (Gen. ii. 4). The title Elohim (Lord) signifies Divine Justice, whilst the Tetragrammaton (God) expresses Divine love and grace. (See also Philo, Plantat. Noe, :0 i. 342). The following parable illustrates the combined use of these two names:— A King had empty glasses. He said, if I put hot liquids into them they will break, if I put cold liquids into them they will contract. What did he do? He mixed the hot with the cold liquid and then poured this into the glasses, and all was well. Likewise said the Holy One, blessed be He: - If I create the world with the attribute of mercy, the iniquity of men will increase. If I create it with the attribute of justice, how can the world stand? I will therefore create it with both attributes and then it will be well established. (Genesis Rabba xii. 17).

II. Heaven and Earth.

7. The Rabbis have taught [in a Baraitha]: —

same of the Logos. This Midrash is interesting inasmuch as it has two Greek terms πίνακες, and διφθέραι "tablets" and "parchments" used by architects. The idea of the Torah being the instrument used by God at the Creation was believed by the Rabbis to be hinted at in the first verse of Genesis: "With ראשית (the beginning i. e. *the Torah*, according to Proverbs viii. 22) God created the heavens and the earth". Dr. Bacher believes that Philo's influence is to be traced in this Midrash. Cf. J. Q. R. iii. 357—360. If so, the influence was in the nature of the opposition to his teaching which it thus called forth,

The School of Shammai said[1] that the Heavens were created first, and afterwards the Earth was formed; as it is said:— "In the begining God created the heaven and the earth" (Gen. i. 1). The School of Hillel said that the Earth was created first and afterwards the Heavens were formed; as it is said:— "In the day that the Lord God made earth and heaven" (*ibid.* ii. 4). The School of Hillel said to the School of Shammai, According to your statement, does a man build first of all an upper chamber, and afterwards [the rest of the] house? As it is said:— "He that buildeth His chambers in the Heavens, and hath founded His vault upon the Earth" (Amos ix. 6). The School of Shammai said to the School of Hillel, According to your statement, does a man first of all make a foot-stool and afterwards does he make the chair? As it is said:— "Thus saith the Lord, the heaven is my throne, and the earth is my footstool" (Isaiah lxvi. 1). The Sages say that they were both created together, as it is said:— "Yea, mine hand hath laid the foundation of the earth, and my right hand hath spread out the heavens; when I call unto them they stand up *together*".[2] (*ibid.* xlviii. 13).

(Gen. Rab. i. 13; T. B. Chagiga 12a).

[1]) Plato and Philo also taught that the Heavens were created before the Earth. (de Mundi Op. 7. i. 6).

[2]) According to the Talmud (B. Tamid 32 a) this question was raised by Alexander the Great and answered by the 'Wise Men of the South' to the effect that the Heavens were created first. This agrees with Philo; and perhaps the Wise Men of the South are Hellenistic Jews of Egypt. The account of this controversy occurs in T. J. Chagiga 77 c. d., Genesis Rab.

8. Rabbi Elazar b. Simeon said: Why is it that Scripture sometimes has "the Earth" before "the Heavens" and sometimes "the Heavens" before "the Earth"? To teach us that they are both equal in importance[1]. (Genesis Rab. i. 1. T. J. Chagiga 77d).

9. A disbeliever said to Rabban Gamaliel II: He who created the mountains is not he who created the wind, as it is said: — "For, lo, He that *formeth* the mountains, and He that *createth*[2] the wind" (Amos iv. 13). Gamaliel retorted that these identical verbs were used by Scripture in describing the creation of man (cf. Gen. i. 27 and ii. 7) and shall we also say that He who created this part of man did not create that part of man? Within a small surface (the palm of the hand in area) a man has two orifices (the eye and the ear); shall we say that He who made the one, did not make the other? Lo! it is said: "He that *planted* the ear, shall He not hear? He that *formed* the eye, shall He not see?" (Ps. xciv. 9). The disbeliever said yes, [these organs were fashioned by different creators]. Then Gamaliel answered him; that at the hour of death all these creators would

Leviticus Rab. xxxvi., Midrash Samuel v. and Pirkê de R. Eliezer xviii., according to which the Schools were inspired by the Shechinah and ultimately agreed that the Heavens and Earth were created simultaneously.

[1]) This was not the universal opinion. Some teachers (e. g. Paul) laid great stress on the superiority of "Heaven" and despised the earth as the seat of evil and sin.

[2]) Different verbs ברא (to create) and יצר (to form) are used in the verse, as though different subjects were implied.

have to agree among themselves that death should overtake the different parts which each had created."[1] (T. B. Synhedrin 39a).

III. Light.

10. R. Simeon b. Jehozadak said to R. Samuel b. Nachman, As I have heard that you are an authority in Haggadah, tell me, How was the light created? He replied: - The Holy One, blessed be He, enwrapped Himself in a white garment and caused the splendour of His glory to shine forth from one end of the world to the other end[2]. (Gen. Rab. iii. 1).

11. R. Elazar said that the Light which the Holy One, blessed be He, created on the first day was seen by Adam and therein he saw the history of the world from its beginning to its end When God beheld therein the wicked and their evil deeds, He arose and hid this light[3]. For whom did He treasure up this light? For the righteous in the future world. (T.B. Chagiga 12a).

[1]) Philo taught that God only created the good (the soul) in man, being assisted by the angels in completing the creation of man. The Rabbis combated this idea as well as the dualistic teaching of the Persians that Ahriman as well as Ormazd participated in the creation of man. See also T. B. Chullin 87a.

[2]) See also Lev. Rab. xxxi and Schocher Tob, Ps. civ. In the Book of Wisdom (vii. 26), Wisdom is described as an "Effulgence from *everlasting* light" and as the "clear effluence of the glory of the Almighty" (v. 25).

[3]) In the Midrash Haggadol (Ed. Schechter) col. 21, Job xxxviii. 15 is quoted as a support for the view that the evil doers caused this light to be withdrawn. On the Light of

12. "*And* it was evening and it was morning, one day". (Gen. i. 5). The text does not say "it was evening", but "*and* it was evening" intimating that there had been epochs of time prior to this evening and morning". (Gen. Rab. iii. 3).

IV. Water.

13. A certain heretic asked R. Meir, Was it possible for the waters above (rain and clouds) to be suspended in the air merely by the word of God? The Rabbi said, bring me a funnel.[1] When he had brought it, he placed on the (smaller) opening a piece of gold but the water did not remain in the funnel. Then a piece of silver was placed over the opening but with the same result. When he placed his finger over the orifice, the water remained in the funnel. The heathen said, thou puttest thy finger on the funnel! He answered, what then? If I, who am but flesh and blood, am able by my finger to restrain the water, how much more so is it possible for the Holy One, blessed be He, by His finger to do likewise. (Gen. Rab. iv. 2).

14. Why, in the story of the second day's creation, does it not say in the Scripture that God saw that it *was good*? R. Samuel b. Nachman said it was because the creation and arrangement of the water had not been completed on that day. This took place

Paradise, see *The Book of Adam and Eve* I, xii, xiii, xiv and Slavonic Enoch xxx 1, 2, and cf. Philo, Quaest. xxxii *in Gen.*

[1]) The word for funnel אפרכם in the Midrash is probably the Greek *πρόχοος* (ewer).

on the third day, and therefore the Scripture repeats the expression "it was good" in connection with the third day's creation. Once the expression is used with reference to the water, and the other applies to the creation of the third day itself.

(Gen. Rab. iv. 6).

15. On the third day (of the creation) the earth was flat like a plain and the waters covered the surface of all the earth. When the word of the Holy One, blessed be He, was uttered: — "Let the waters be gathered together" [1] (Gen. i. 9), the mountains and hills were scattered over the surface of all the earth, and valleys were also formed. Then the inner part of the Earth arose and the waters were rolled together and they became seas. Immediately the waters became proud and attempted to cover the earth as at first — then the Holy One, blessed be He, rebuked them, and subdued them and placed them beneath the soles of His feet and measured them with the hollow of His hand. (cf. Is. xl. 12), that they should neither decrease nor increase. He made the sand the boundary of the sea, just like a man who makes a fence for his vineyard. When the waters rise and see the sand before them, they return to their former place.

(Pirkê de R. Eliezer v).

V. Trees and Grass.

16. R. Chanina b. Papa preached on the text :—

[1]) יקוו 'let be gathered together' is explained as though the meaning were 'let be measured' from קו a line. Cf. Zech. 1. 16. where the Kethib is קוה.

"Let the glory of the Lord endure for ever; Let the Lord rejoice in His works" (Ps. civ. 31). This was said by the Angel set over the world (lit. prince of the world) at the hour when the Holy One, blessed be He, said concerning the trees "according to its kind" (Gen. i. 11) [Each one had its individual fruit]. From this fact the grass argued *a minori ad majus*. — If it had been the will of the Holy One, blessed be He, that the trees and grass should grow in confusion, why did He command the trees to bring forth fruit each "according to its kind"? The grass argued again *a minori ad majus*, since in the case of the trees which do not grow by nature in confusion (by coming too near one another), God said each one should yield fruit according to its kind, how much more should the grass grow up without confusion. Immediately each blade of grass came forth according to its kind;[1] thereupon the prince of the world[2] said, "Let the glory of the Lord endure for ever; Let the Lord rejoice in His works." (T. B. Chullin 60a).

17. "And all the plants of the field" (Gen. ii. 5); all the trees conversed with one another and it was as though they conversed with men and said to

[1]) Gen. i. 12 says: "And the earth brought forth grass, herb yielding seed *after their kind*."

[2]) The Prince of the world is according to Tosaphot (T. B. Chullin 60a.) Metatron who is supposed to be identified with Enoch. But this legend implies that the Prince of the world existed at the creation. See Tosaphot T. B. Jebamoth 16 b. Is the Prince of the world, Philo's Demiurge?

them that they had only been created for the use of humanity. (Gen. Rab. xiii. 2).

18. R. Simon said, Every blade of grass has its heavenly star (i e. protector) who strikes it and bids it grow.[1] (Gen. Rab. x. 6).

19. When iron was created the trees began to tremble, whereupon the iron said to them, Why are ye afraid? Let none of your wood be put into me (to make an axe), and not one of you will be injured. (Gen. Rab. v. 9).

VI. The Sun.

20. R. Ammi b. R. Zeira used to say that the course of the Sun is his praise. From the time of his rising till his setting he is praising the Holy One, blessed be He, as it is said: — "From the rising of the sun unto the going down of the same the Lord's name is to be praised" (Ps. cxiii. 3.) As long as he praises God he is able to run his course; if he cease to praise God, and is silent, then he cannot continue his course. Thus Joshua said: — "O Sun in Gibeon be thou still"[2] (Josh. x. 12); be still from uttering thy praise, for as soon as he was silent, he was unable to go on his way. (Midrash Haggadol, col. 42).

VII. The Moon.

21. R. Simeon b. Pazzi[3] asked, Why should the two following verses of Scripture contradict one another,

[1]) See Job xxxviii. 27.

[2]) This version is noteworthy. God is not to be praised when war is waged.

[3]) The variant reading R. Simeon b. Azzai is not to be accepted, see Monatsschrift 1880, p. 226.

viz:— "And God made the *two great* lights" (Gen. i. 16) and then it is said "the greater light" and "the lesser light" (*ibid.*)? The Moon said before the Holy One, blessed be He:— "Lord of the World, can two Kings at one and the same time use one crown"? God replied, Go and diminish thyself. The Moon rejoined, "Sovereign of the Universe, Is it because I said to Thee what is becoming, that I am to diminish myself"? God answered, go and rule by day and by night. The Moon retorted, What advantage is this? What is the good of a candle-light at noon-day? God then said, Go, and Israel shall reckon according to thee its days and years."[1] (T. B. Chullin 60b).

VIII. The Creatures of God.

22. R. Akiba quoted the verse "O Lord, how manifold are Thy works" (Ps. civ. 24). He said, Thou hast creatures that grow in the sea, and creatures that grow on dry land; if the creatures of the deep were to come on dry land they would perish immediately, if the creatures of the dry land were to go down into the deep they would also perish forthwith. Again, Thou hast creatures that grow (and live) in the fire and others that live in the air; if the creatures of the fire[2] were to leave their

[1]) This legend is also to be found in a somewhat different form in Gen. Rab. vi. See also Slavonic Enoch xvi. 7 and Eth. En. lxxiii.

[2]) The Salamander is probably referred to here. This fabulous creature is mentioned in the Midrash, see Ex. Rab. xv. Cf. T. B. Chagiga 27a. and T. B. Synhedrin 6b.

element and go into the air they would die at once, and if the creatures that live in the air were to come into the fire they would also die immediately. Therefore "O Lord, how great are Thy mercies".[1] (T. B. Chullin 127a).

23. The Sages said, Even such creatures that seem to thee to be superfluous, such as flies, fleas or gnats — are nevertheless the creatures [of God] playing their part in the world. God employs them all to accomplish His purpose, even if it be through the agency of a serpent or a frog or a gnat.[2] (Gen. Rab. x. 2).

24. Rab Jehuda said in the name of Rab:— Of all the things which the Holy One, blessed be He has created in His world, nothing has He created in vain.[3] (T. B. Sabbath. 77b).

25. I was[4] walking in the greatest city of the world (Susa in Persia) and there happened to be a press-gang there at that time. They laid hold of me and brought me into the King's palace. I saw couches, and cushions, and vessels of silver and gold which had been placed there. I said:— "O Lord, Thou

[1]) R. Akiba wished to illustrate Lev. xi. 29.

[2]) The serpent tempted Eve; the frogs were one of the plagues sent to punish Pharaoh; and a gnat was said to have caused the death of Titus (T. B. Gittin 56b); and see Lev. Rab. xxii. and Num. Rab. xviii. and Eccl. Rab. v. and Tana d'bê Elijahu i. quoted on next page.

[3]) This teaching of Rab was in agreement with the doctrines of the Parsees.

[4]) Elijah is assumed to be the speaker in the following narrative.

God to whom vengeance belongeth, Thou God to whom vengeance belongeth, shine forth" (Ps. xciv. 1). Then a priest (of Zoroaster) approached me and said, Thou art a scribe! I replied, What is thy wish? He rejoined — If thou wilt tell me this thing about which I will speak to thee, thou shalt (be set free and) depart in peace. I said to him, speak. He then said :— Why has God created insects and worms? I answered: — God is a judge. God is holy, righteous, loving and true for ever and ever, who discerns the beginning and the end, and declareth the end at the beginning. And even before anything has happened, He knoweth what has been done and what will be done in the future. He beholdeth the good but not the evil. He is rich and rejoiceth in His portion. In His wisdom and understanding He created His world and established it (or prepared it). Afterwards He created Man (Adam) and brought him into the world. He only created him on the condition that he would serve Him with a perfect heart, in order that He might have tranquility of spirit from him and his descendants who would come after him, even until the end of all generations. But when Adam had offspring, one worshipped the sun and moon, whilst another worshipped stocks and stones. Every-day they incurred the penalty of extermination before Him. When God looked again at all the work of His hands which He had created in His world, He said:— to these (men) I gave life; to these (beasts) I gave life; to these I gave souls, and to those I gave souls; to these I gave food and drink and to

those I gave food and drink. Verily they are like cattle and beasts and like all the other insects and creeping things which the Holy One, blessed be He, has created upon the face of the ground. Forthwith His mind is appeased so as not to destroy them. Hence thou mayest learn that insects and worms were created in the world only for the relief of humanity on earth[1]. (Tana d'bê Elijahu 1. p. 51).

IX. Adam.

26. Rab Jehuda said in the name of Rab, that when the Holy One, blessed be He, wished to create Man, He created a class of Ministering Angels to whom He said:— Is it your will, "let *us* make man in *our* image" (Gen. i. 26). They answered, Sovereign of the Universe! What will be his deeds? God replied, such and such deeds will he do. They said, Sovereign of the Universe! "What is man, that Thou art mindful of him? and the Son of Man, that Thou visitest him?" (Ps. viii. 4). Then God put forth His little finger in their midst and burnt them. So did He with the second class of angels. The third class spake before Him saying, "Sovereign of the Universe, what did it profit the first classes of angels who spake before Thee: "The entire Universe is Thine, all that Thou desirest to do in Thy Universe, do"? When the ages of the flood and the

[1]) The appeal to nature as a guarantee of God's love to humanity appears in Matthew vi. 26 and in T. B. Kiddushin 82 b and T. J. Kiddushin iv. ii. 66d; Cf. Tosephta Kiddushin v. 15. (See also *Jewish Sources of the Sermon on the Mount* p. 191f and cf. iv Ezra viii. 47).

dispersion of humanity, whose deeds were corrupt, arrived, the (third class or) angels said, "Sovereign of the Universe! Did not the first classes of angels speak rightly before Thee?" He answered, "And even to old age I am He, and even to hoar hairs will I carry you".[1] (Isaiah xlvi. 4.) (T. B. Synhedrin 38b).

27. Rabbi Simon said, When God was about to create the first man the Ministering Angels formed themselves into parties and divisions; some of them said, "let him not be created", others said, "let him be created" — this is referred to in the text, "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm lxxxv. 10). *Mercy* spake: — let man be created for he will do loving deeds of mercy. *Truth* cried, let him not be created for he will be full of lies. *Righteousness* urged that he should be created for he will practise righteousness (or charity). *Peace* spake, let him not be created, for he will be full of contention. What did the Holy One, blessed be He, do? He took hold of Truth and cast her to the earth — thus it is said, "and He cast down Truth to the ground" (Dan. viii. 12). Then the Ministering Angels said before the Holy One, blessed be He, Sovereign of all the worlds

[1]) The use of the plural in "Let *us* make in *our* image," which is the plural of Majesty is explained by the Rabbis as pointing to God's consultation with His angels whom He created prior to the creation of man. Philo (De Mundi Op. 24 i. 17) takes the text literally and asserts that man has a dual nature, good and evil. The latter has been created by divine powers (*δυνάμεις*), whereas God only created the good in man.

Why dost thou dishonour Thy truth (and witness)? Let the truth spring out of the earth, as it is said, "Truth springeth out of the earth" (Ps. lxxxv. 11). (Genesis Rabba. viii. 5).

28. R. Huna in the name of R. Aibo said, God created man for a purpose, because He created first the necessary provision for his sustenance and then He created man. The Ministering Angels spake before the Holy One, blessed be He, Sovereign of the Universe:— "What is man, that Thou art mindful of him? And the Son of man that Thou visitest him?" (Ps. viii. 4.) Why is this source of trouble to be created? God replied, Why then have "all sheep and oxen, yea, and the beasts of the fields" (Ps. viii. 7) been created? Why have "the fowl of the air, and the fish of the sea" (*ibid.* 8) been made? A parable (will explain). A King has a tower full of all good things; but if he has no guests, what benefit has the King from filling the tower with the good things? The angels replied, Sovereign of the Universe! "O Lord, our Lord, How excellent is Thy name in all the earth"! (*ibid.* 9) Do, as seemeth good in Thy sight. (Genesis Rabba. viii. 6).

29. R. Jonathan said, When Moses was writing the Torah, he described the creation story of each day. When he came to the verse: "And God said, Let us make man in our image, after our likeness" (Gen. i. 26) he said, Sovereign of the Universe! Why dost Thou give the Minim (or Heretics) an opportunity to support their teaching! I am astonished. Then God said to him, Write; and whosoever wishes to go astray let him do so. Moreover God said to him, Moses!

Will I not cause great and small men to arise as descendants of the man whom I have created? If then a great man should come to ask permission of a little man, will he not say:— Why should I ask permission of one who is less important than I am? Let him be answered thus; learn of thy Creator, for He created the upper and lower beings and when He was about to create man, he sought counsel with the Ministering Angels[1].

(Gen. Rab. viii. 8).

30. R. Acha said, When God wished to create man, he consulted the Ministering Angels and said to them — 'Let *us* make man' (Gen. i. 26). They asked Him, What kind of nature will man possess? God replied, His wisdom will exceed your wisdom. What did God do? He gathered together all the beasts, the cattle and the fowls and made them pass before the angels, to whom he said:— What are the names of these creatures? But they did not know (their names). When God had created the first man, he gathered together all the beasts, the cattle and the fowls and made them pass before the man, and He said to him:— What are the names of these creatures? Adam replied, for this animal the name of ox is appropriate, for

[1]) The purpose of the legend is to refute the idea of a Trinity co-operating in the creation. There is only One God and Creator but He did not disdain to use the Ministering Angels as His instruments. They were not co-creators, but merely advisers. The Christ of the New Testament, (1 Cor. viii. 6); like the Logos of Philo, (Cherub. 35. i. 161f), does the *work* of Creation.

that animal the proper name is ass, this one is a horse, that one is a camel, this is a lion and so he called all of them. And what is thy name? He answered, I am best called Adam, because I have been created out of the *Adamah* (*earth*). But what is My name? Adam answered, It is becoming to Thee to be called Lord (*Adonai*) because Thou art Lord (*Adon*) over all Thy creatures. (Pesikta de R. Kahana 34 a.b. and Tanchuma, Chukkath; and see Shocher Tob to Psalm viii).

31. R. Meir was wont to say:— The first man's dust was gathered from all parts of the world.[1] (T. B. Synhedrin 38a).

32. R. Simeon b. Jochai said, When an (earthly) King of flesh and blood has built a palace, it is criticized by the people who enter therein: — If only the pillars were taller, it would be so much improved; if the walls were higher, it would be so much better; if the roof were higher, it would be so much more imposing! But has it ever happened that a man should say: — If I only had three eyes, or if I only had three hands or three feet, it would be so much more beautiful for me! Or: if I were to walk on my head, or have my face reversed, would that be more becoming for me? I wonder (if any one ever spake thus). But if one may speak of God without disrespect, then the King of Kings, the Holy One, blessed be He, with His Supreme Court decided as to the fitness of every limb and member which

[1]) The idea here is that Adam's descendants will eventually occupy every corner of the earth

thou hast, and He set thee in thy appropriate place[1]. (Gen. Rab. xii. and cf. Eccles. Rab. on ii, 12).

33. Why was only *one* Man created? To teach thee that every one who destroys a soul in Israel is regarded by Scripture as though he had destroyed the entire world. Any one who preserves a soul in Israel is accounted by Scripture as though he had sustained the entire world. Also man was created alone for the sake of the peace of all creatures, lest a man say to his fellow-man:— My father was greater than thy father! Again this fact is to prevent the Epicureans (heretics) from saying, that there are many divinities in heaven. Again this fact declares the greatness of the Holy One, blessed be He, for a man stamps many coins with one die and the coins are all alike, but the King of Kings, the Holy One, blessed be He, stamps every man with the die of the first man, yet no one is like his fellow-man. Therefore is every one bound to exclaim:— For my sake the world has been created!

(T. B. Synhedrin 37a).

34. The Rabbis taught that man was created *alone*. Why? On account of the righteous and on account of the wicked so that the righteous should not say we are the sons of the righteous, and that the wicked should not say that they are the children of the wicked[2]. Another explanation is as follows:— Man was created alone, so that there should be

[1]) Philo speaks also of the perfection of the entire Universe. (Plantat. Noe 2. i. 330).

[2]) And therefore, of necessity, also wicked. Heredity was thought to be incompatible with Freewill.

no family quarrels. Even now, although the first man was created alone, nevertheless there are quarrels among families — how much more so would this be the case if there had been a creation of more than one human being (when Adam was made).

Why are not the features of human beings alike? So that a man should not say if he sees (a beautiful dwelling or) a beautiful woman: This belongs to me. (T. B. Synhedrin 38a).

35. Adam was created on Friday. Why? So that the Minim (Heretics) should not say God had an associate at the creation. Another explanation is:— Man was created on Friday in order that he might immediately observe a Divine precept (i.e. the Sabbath); or so that he could forthwith partake of the meal (provided by God in Paradise). This idea is illustrated by the parable of a King of flesh and blood who built palaces and furnished them. Then he prepared a banquet, and then he received his guests[1]. (T. B. Synhedrin 38a).

36. When God created Adam the Ministering Angels mistook him for a god, and they wished to say in his presence Holy! Holy! Holy![2] What did God do? He caused a deep sleep to fall upon Adam and the angels knew that he was merely a man. This is the meaning of the text, "Cease ye from man (Adam), whose breath is in his nostrils, for wherein is he to be accounted of?" (Isaiah ii. 22.) (Gen. Rab. viii. 10).

[1]) Just in this wise was Adam received by God as His guest in the newly created palace of the world.

[2]) This is the praise of the angels (Isaiah vi. 3.).

37. If a man is worthy (of praise) he will be told, Thou hast precedence before the Ministering Angels! if he is unworthy, he will be reminded — a fly was created before thou wast made, a gnat preceded thee, even an earth-worm had the precedence.[1] (Gen. Rab. viii. 1).

X. Eve.

38. "And the rib, which the Lord God had taken from the man, made He a woman" (Gen. ii. 22). R. Joshua of Sichnin said in the name of Rabbi Jehuda the Prince the verb ויבן[2] implies that God *considered* of what part of Adam He should create the woman. God said, I will not create her from the head, so that she should not carry her head high; nor from the eye, so that she should not be inquisitive; nor from the ear, so that she should not be an eaves-dropper; nor from the mouth, so that she should not be a chatter-box; nor from the heart, so that she should not be a shrew; nor from the hand so that she should not be a busy-body (touching all things); nor from the foot, so that she should not be gadding about; but from the rib — from a part which is concealed in man... Nevertheless all these faults are to be found in her (as it

[1]) Paul draws a contrast between Adam who sinned and the Messiah (the Second Adam) who rectified the evil wrought by the first man (i Cor. xv. 45).

[2]) From the root בין to understand; in Hithpael to consider, the real meaning of בנה (to build) is not ignored by the Midrash.

is said) "But ye have set at nought all my counsel" (Prov. i. 25). (Tanchuma *in loc.* and Gen. Rab. xviii. 2).

39. A disbeliever said to Rabban Gamaliel II:— Your God is a thief, because it is written:— "And the Lord God caused a deep sleep to fall upon the man (Adam), and he slept; and He took one of his ribs" (Gen. ii. 21). Gamaliel's daughter said to her father, Let me answer him. (She turned to him) and said:— Give me (the help of) an officer[1] (to obtain justice). He said, Why? She replied, robbers came to our house last night and took from us a silver jug and left in its stead a golden one. He observed, Would that such a theft did happen to us every day! Did not Adam also have such a happy exchange? One rib was taken from him and instead a maid to be a help-meet was left for his benefit[2].

(T. B. Synhedrin 39a).

XI. The Creation on the Eve of the Sabbath.

40. Ten things were created on the eve of the Sabbath in the twilight, viz:— the mouth of the earth (Numb. xvi. 32); the mouth of the well (*ibid.* xxi. 16); the mouth of the ass (*ibid.* xxii 28); the rainbow; the manna; the rod (Ex. iv. 17); the Shamir (or worm); the shape of the alphabet; the writing (on the tables of the law); and the tables of stone

[1]) In the text, the word is דוכוס *δούκας*, *dux*, whence duke. There are several Greek words in this narrative, e.g. לימסים *λῃστης* (robber) : קיתון *κώθων* (jug).

[2]) See also Gen. Rab. xvii. 7. and Aboth d. R. Nathan B. viii.

(of the law); some Sages say, the destroying spirits also; and the sepulchre of Moses and the ram of Abraham our father (Gen. xxi. 13); other sages say, tongs also made with tongs.[1] (Pirkê Aboth v. 9).

XII. The Praise of the World.

41. "And God saw everything that He had made, and, behold, it was very good" (Genesis i. 31). R. Tanchuma took as a text (when preaching) "He hath made every thing beautiful in its time" (Eccles. iii, 11). At its proper time the world was created, and the world was not worthy or fit to have been created earlier than it was. R. Abuhu said, Hence one may infer that God created many worlds and destroyed them until He created this world and spake, This world pleases me, whereas the other worlds did not please me. (Genesis Rab. ix. 2).

42. The text (Gen. i. 31) was explained by R. Chama bar Chanina by the parable of a King who builds a palace. He inspects it and is delighted with it and exclaims: Palace, Palace, mayest thou always be a source of pleasure to me just as at this hour. So spake God to His world. O my world, O my world, mayest thou always be a source of pleasure to me as at this hour. (*ibid.* ix. 4).

43. What is the meaning of the words "And on the seventh day God finished His work (Gen ii. 2)? Geniba[2]) explained the text by the parable of a King

[1]) See Levy N. H. W. *Sub voc.* עבת for variant readings in Talmudic literature. On entire passage see Singer, Daily Prayer Book p. 200.

[2]) A contemporary of Mar Ukba.

who prepared the wedding canopy (for a marriage). He had it adorned with embroidery, but what was lacking? Only the bride to take her place beneath the canopy. So likewise what did the world (when completed) lack? The Sabbath.[1] (*ibid.* x. 9).

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[1]) Heine has immortalized this poetic idea in his Princess Sabbath. The Sabbath is still greeted in the Synagogue liturgy as the bride. See Singer p. 111.

Chapter II.

XIII. Adam and Eve.

44. R. Jehuda [b. Tema][1] used to say, Adam was reclining (at table) in the Garden of Eden and the Ministering Angels were roasting his meat for him and cooling the wine for his use. The Serpent gazed intently at him and saw the honour paid to him and became jealous of him. (T. B. Synhedrin 59b).

45. The Serpent said "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." (Gen. iii. 5). R. Joshua of Sichnin said in the name of R. Levi, The serpent began to slander its Creator by saying: God ate of this tree and created the world. He tells you, do not eat of it, so that you should not create other worlds. Every one hates his competitors[2]. R. Jehuda b. Simon said, everything created after its predecessor rules over the latter... Man was created after everything in order to rule over all things. Anticipate God and eat ye before He creates other worlds which will rule over you. (Gen. Rab. xix. 5).

[1]) According to Dikdukê Sopherim "b. Tema" should be deleted. For a paralle see Slavonic Enoch xxxi. 4 and cf. Wisdom ii. 24. Josephus, Antiq. i. 1. 4.

[2]) Such as you would become by eating of this tree. The text even says "Ye shall be as God."

46. The Serpent went and touched the tree and shook it. The tree began to cry out, Wicked one do not touch me, "Let not the foot of pride come against me" (Ps. xxxvi. 11)[1]. Then the Serpent went and said to the woman, behold I touched the tree, but I did not die; thou also, if thou dost touch it, wilt not die; immediately he pushed her and she touched it. She saw the angel of death coming towards her, and she said:— Woe to me! Now shall I die and God will create another woman and give her to Adam. Forthwith she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. R. Aibo said, Eve pressed the grapes and gave the juice to Adam. R. Simlai said, Eve came to Adam in a deliberate mood[2] and said, Dost thou think that when I die (now) another Eve will be created for thee? There is no *new* creation any more under the sun (Eccl. i. 9). Dost thou imagine that when I am dead thou canst survive, living alone? God "created it (i.e. the world) not to be a waste. He formed it to be inhabited". The Rabbis say that Eve persuaded Adam by raising her voice[3]. (Gen. Rab. xix.5 and Pirkê de R. Eliezer xiii.).[4]

[1]) This text is beautifully applied as the answer of all the trees except the vine to Adam when he tried to find shelter after his disobedience, which led to his expulsion from Paradise. See Pesikta p. 142 a. b. and Gen. Rab. xv. 7.

[2]) She persuaded him by specious arguments to disobey God.

[3]) God reproached Adam for listening to the *voice* (קול) of Eve.

[4]) See also Aboth d. R. Nathan I. p. 4.

47. R. Simeon b. Jochai said, I will teach thee a parable. To whom was Adam to be compared? To a man who had a wife in his home. What did he do? He brought home a cask and put therein a certain number of figs and a certain number of nuts and put a scorpion inside near the opening of the cask He placed a lid over the opening and put the cask in a corner. He said to his wife, My daughter! all that I have in this house, I hand over to thee, except this cask which thou art not to touch under any circumstance. What did the woman do? As soon as her husband had left the house, she went and opened the cask and put her hand inside; the scorpion stung her and she had to take to her bed. When her husband returned home, he said to her, What has happened? She replied, I put forth my hand over the cask and the scorpion stung me and now I shall die. He then said, did I not tell thee from the very first that I hand over to thee all that I have in the house, except this cask which thou art not to touch at all. He forthwith in his anger dismissed her (divorced her). So also was the case of Adam. God said to him, "of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 16, 17). When he ate thereof, he was driven out of the Garden of Eden. This confirms the text, "Adam (man) tarrieth not over night in his glory, when he is like the beasts that pass away" (when they are

driven forth.[1] (Aboth de R. Nathan (A) I.p. 36).

48. "And they heard the voice of the Lord God walking[2] in the garden" (Gen. iii. 8). They heard the voices of the trees saying:— "Behold the thief,, who deceived his creator." They also heard the voices of the Ministering Angels saying: — "The Lord God is going to them in the garden" (for judgment). R. Isaac said, He (Adam) is dead (מת), who was walking (הלך) in the garden.

(Gen. Rab. xix. 8).

49. "Cursed art thou"[3] (Gen. iii. 14). R. Simeon b. Manassja said, Alas! A great servant has been lost to the world; for if the serpent had not been cursed, every one in Israel would have had at hand two good serpents. The one could have been sent to the North, and the other to the South to fetch the sardonyx[4]) and precious stones and pearls.
(T. B. Synhedrin 59 b and Aboth de R. Nathan A l. p. 1a).

XIV. Adam after the Sin.

50. When the sun set on the day on which Adam was born he said, Woe to me! It is because I sinned that the world has grown dark and is now

[1]) Ps. xlix. 20. See also Gen. Rab. xix. 10,

[2]) The text has מתהלך, this word is read by the Midrash מת הלך.

[3]) Spoken to the serpent.

[4]) סנדלכונים See Levy N. H. W. B. iii. S. V. סנדלכין. It is probably the Σαρδόνυξ It occurs several times in Josephus.

returning to chaos and confusion[1]. This is the death that has been decreed on me by Heaven. He fasted and wept all night and Eve wept with him. When the day dawned he said:— This is the law of nature, then he arose and sacrificed an ox.

(T. B. Aboda Zara 8a).

51. R. Jose said, It was God's intention to create fire on the sixth day; but it was not created until the termination of the Sabbath. Then God gave Adam knowledge like unto the divine wisdom,[2] for he brought two stones and rubbed them, one against the other, and produced fire by the friction, and he blessed God as the Creator of diverse kinds of fire.[3] (T. B. Pesachim 54a and Gen. Rab. xi. 2).

XV. Cain and Abel.

52. "And Cain told Abel his brother, and it came to pass when they were in the field" (Gen. iv. 8). Concerning what were they disputing? They said, Come let us divide the world (between ourselves). Cain agreed to take the soil, and Abel was to take the moveables (cattle). Then Cain said to Abel, The ground on which thou art standing is mine. Abel retorted, Thy clothing belongs to me — take

[1]) In Aboth de R. Nathan, A I. (p. 4a) we have the additional words "and he did not know that this was in accordance with the laws of nature." See also Gen. Rab. xi. 2, and xxii. 8.

[2]) That is to say, understanding and knowledge to create— the genius of invention.

[3]) See Singer, Prayer Book p. 216.

it off! Cain said, Fly! The result was that "Cain rose up against Abel his brother, and slew him" (*ibid.* iv. 8).[1] (Gen. Rab. xxii. 7)[2].

53. When Abel took his sheep to graze in the fields, Cain ran after him from mountain to valley and from valley to mountain until he caught him, but Abel overcame Cain who fell beneath him. When Cain saw how matters stood he began to cry to Abel, O my brother! do not unto me any harm. Abel had pity on him and let him go, but Cain *rose* up and slew him; as it is said: "And Cain *rose* up against Abel his brother and slew him", whence we infer that he had first fallen. How did he murder him? He inflicted all sorts of incisions and wounds with a stone in his body, in his hands and his feet; for he did not know whence the soul would depart — until he came to the neck and then Abel died. When Cain had slain him, he said, I will flee from my father and my mother, because they will not seek Abel, but they will inquire of me (as to what has become of my brother), for I am their only child left in the world. Immediately God revealed Himself to Cain and said, Thou wouldst flee from thy parents, but canst thou flee from Me? "Can

[1]) According to Gen. Rab. xxii. 8, Cain said to Abel, We are the only two (children) in the world (and if thou shouldst slay me) what canst thou say to (our) father? See also Jalkut §38 and compare Philo, *de migr. Abr.* 13. M i. 447, and *Quod det. pot. insid.* 14. M i. 200.

[2]) Cf. Sepher Hajashar p. 3a, ed. Warsaw (1898). Philo following LXX. on Gen. iv. 7 seems to know the legend of the division of the world (*de agric.* 29. M i. 319f).

any hide himself in secret places that I shall not see him? saith the Lord" (Jer. xxiii. 24). That is the meaning of "And the Lord said unto Cain, Where is Abel thy brother?" (Gen. iv. 9).

(Midrash Haggadol, 111).[1]

54. "Where is Abel thy brother?" And he said "I know not; Am I my brother's keeper?" (*ibid.* iv. 9). [Cain said:—] Thou art the Keeper of all creatures, yet Thou seekest him at my hands? To what is this like? To a thief who had stolen things at night, but who was not caught then. On the morrow he was arrested and the watchman said to him, Why didst thou steal those things? He replied, I am a thief and I have not given up this my calling. Thy business is to be on the look out and to guard the property, why hast thou neglected thy occupation, and now thou speakest thus to me? So spake Cain: Lord of the world! If I have slain him, Thou didst create in me the evil inclination. Thou art the guardian of him and of me, and of all the world. Why then didst Thou allow me to slay him? It is Thou who hast slain him, for Thou art called אנכי "I"[2]— for hadst Thou accepted my offering as Thou didst accept his sacrifice, I should not have envied him.[3] God forthwith answered him:

[1]) Cf. Tanchuma *in loc.* and Gen. Rab. xxii. 9.

[2]) אנכי as a name of God is inferred from Exodus xx. 2. The Midrash translates the text in question thus, "And he said, I know not; the keeper of my brother is אנכי" (God who calls Himself "I").

[3]) Philo has some interesting Haggadic passages in his treatises dealing with *Cain and Abel*. He tells us that "Cain killed

55. "What hast thou done? The voice of thy brother's blood crieth unto me from the ground" (*ibid.* 10). To what is this like? To one who snatched a kid and threw it over his shoulder where it bleated. The owner of the kid ran after the thief and said, What hast thou in thy hand? He answered, Nothing at all. But the owner rejoined, Does not the kid bleat behind thee? So with Cain, "the voice of thy brother's blood crieth unto me from the ground". (*Ibid.* 112).

56. "A fugitive and a wanderer shalt thou be in the earth" (*ibid.* 12). As soon as it was decreed that he should be a fugitive and a wanderer, at every place where he came the ground trembled beneath him and the beasts and animals trembled and said to one another:— This is Cain, who slew his brother. God has sentenced him to be a fugitive and a wanderer. Then they said, Let us go to him and devour him. They gathered together and came near to him. At that moment his eyes were full of tears and he said:

"Whither can I go from Thy spirit?
Whither can I flee before Thee?
If I ascend to Heaven, Thou art there,
If I make my bed in Sheol, there Thou art.

himself" (*Quod det. pot. insid.* §14. M i. 200). This is based on the LXX to Gen. iv. 8 which Philo alters by changing *αὐτόν* (him) into *ἑαυτον* (himself). He rightly implies that the man who sins kills his spiritual nature. The Rabbis also tell us that if we would live the higher life we must kill our lower life; but if we let this lower life live, we will slay our higher life (T. B. Tamid 32a).

If I take the wings of the morning,
If I dwell in the uttermost parts of the sea:
Even there shall Thy hand lead me,
And Thy right hand shall hold me."
(Ps. cxxxix. 7—10). (*Ibid.* 113).[1]

57. "And Cain said unto the Lord, Mine iniquity is greater than I can bear" (Gen. iv. 13). He cried: Sovereign of the Universe! There are accusers[2] who slander mankind before Thee. My father and my mother are on earth and yet they do not know that I have killed Abel; Thou art in Heaven whence dost Thou know? Even so it is said, "And thou sayest, What doth God know? Can he judge through the thick darkness?" (Job xxii. 13). God answered him, saying, Foolish man, I bear the entire world; "I have made and I will bear; yea, I will carry, and I will deliver" (Is. xlvi. 4) and therefore should I not know? Cain then said, Sovereign of the Universe! Thou bearest the entire universe, but my sin Thou canst not bear? Is my sin too great to be borne?[3] God replied:— Since thou hast confessed and hast repented, go forth and be exiled from this place, for exile atones for sin.[4] (*Ibid.*).

[1]) These sections on Cain and Abel should be compared with Genesis Rab. xxii. and Tanchuma Genesis §ix. Jalkut Genesis §38. and Sepher Hajashar 3a, and b.

[2]) דלטורין (*δηλάτωρ*) spy or informer.

[3]) The text is read by the Midrash as a question put by Cain to God.

[4]) See Tanchuma *in loc.*; T. B. Berachoth 56a and Mishna, Maccoth ii. 6 for exile in cases of unintentional homicide based on Num. xxxv. 11.

58. "And Cain went out from the presence of the Lord, and dwelt in the land of Nod" (Gen. iv. 16). He met Adam who asked, What is the result of thy judgment? He replied, I repented and I have received reconciliation. Then Adam struck his own face and said, Such indeed is the power of repentance! but I did not know it! In that hour he said:— "It is good to *confess*[1] to the Lord" (Ps. xcii. 1).

(*Ibid.* 116).[2]

59. Lamech was the grandson of Cain, he was of the seventh generation and he was blind. One day he went out hunting and his son led him by his hand. The lad saw the horn of a beast and said to his father, I see a horn. He drew the bow towards it and shot an arrow thinking it was a beast; but he slew Cain. When they came nearer, the lad saw from a distance that it was a man who had been killed and that the horn was the mark on his forehead. He said to his father, O my father! it is a man who has been slain and there is a horn on his forehead. Lamech answered, Woe to me! It is my grandfather. He clapped his hands in remorse and struck the head of the lad accidentally and slew him. That is the meaning of the text:— "For I have slain a man to my wounding and a young man[3] to my hurt". (Gen. iv. 23).

(*Ibid.* 118).

[1]) להדות is usually translated *to give thanks*, here it is understood to mean *to confess*. See also Targum to Cant. i. 1.

[2]) See also Gen. Rab. xxii. 13; Tanchuma (ed. Buber) p. 10a. and Pesikta 160b.

[3]) The *man* was Cain, the *young man* was the lad who led

XVI. The Generation of the Flood.

60. "And the Lord said, I will destroy man" (*ibid.* vi. 7). This can be illustrated by a parable. There was a prince who built a palace and placed therein dumb people, who every morning greeted him by signs with their fingers and handkerchiefs.[1] The prince said, If these dumb people greet me every morning with signs and with their fingers, how much more would they do so if they could speak? Then the prince placed in the palace people who could speak. But these people arose and made themselves masters of the palace and said, This palace does not belong to the prince, but to us. The prince said, Let the palace be as it was at first. (So God willed when He determined to bring the flood) At first the praise of God was only offered by the waters, as it is said, "From the voices of many waters" (Ps. xciii. 4). What was their praise? "The Lord on high is mighty" *(ibid.)*. God said:— If these waters which have no speech praise me thus, how much more will I be praised if I create man? But the generation of Enosh arose and rebelled against Him, and the generation of the Flood also rebelled against Him and then came the generation at the Dispersion who also defied Him. God decreed: Let

Lamech. According to the Sepher Hajashar p. 3b, the lad was Tubal-Cain. On the death of Cain see Josephus (Ant. i. 2. 2), Jubilees iv. 31, 32 and Book of Adam and Eve ii. 13.

[1]) Read מנטילין (*μαντιλιον*) instead of מנוולין.

these men be destroyed and let the waters (come to do this). (Gen. Rab. xxviii. 2; cf. Jalkut to Psalms §848).[1]

61. "And he destroyed every living thing which was upon the face of the ground" (Gen. vii. 23). If man sinned, did then the cattle sin also? It was taught in the name of R. Joshua b. Korcha:— This is like the parable concerning a man who had prepared for his son's wedding and had provided all the things needed for the banquet. After a few days the son died, and the father arose and dismantled the wedding chamber and said:— Did I prepare all this except for the sake of my son? Now that he is dead, of what use is the wedding chamber to me? So spake God, Did I create the cattle and the beasts for any other purpose save for the sake of mankind? Now that mankind has sinned (and must be destroyed), of what use are the cattle and beasts to me?

(T. B. Synhedrin 108a).[2]

XVII. Noah and the Flood.

62. "These are the generations of Noah. Noah was a righteous man and perfect in his generations." (*ibid.* vi. 9). R. Jochanan said, Noah was perfect in his own generation, but not by the standard of other generations. Resh Lakish said, He was perfect

[1]) It is said of the generation of the Flood דור המבול, that they have no portion in the world to come (Mishna, Synhedrin xi. 3).

[2]) See also Gen. Rab. xxviii. 6. (the parable of R. Phineas).

in his own generation and would have been much more so in other generations. R. Chanina said, To what is the view of R. Jochanan to be likened? To a cask of wine placed in a cellar where vinegar is kept. In its proper place[1] its odour scents (the air), but if it be not in its proper place its odour is lost. R. Oshaia said, To what is the opinion of Resh Lakish to be likened? To a flask of sweet-smelling ointment[2] which has been placed in an unclean place. Here its scent is diffused. Much more would this be so if the flask were put in a sweet smelling place.[3]

(*Ibid.*).

63. "Make thee an ark of gopher wood" (*ibid.* vi. 14). Come and see why God told Noah that he was to make an ark; in order that the people should see how Noah was occupied in making the ark and then they might repent. Unless God had done this, would it not have been possible for Him to have saved Noah in Heaven or by (His) words?[4] He

[1]) i.e. a wine-cellar.

[2]) פוליטון (*φολιᾶτον*) Spikenard ointment.

[3]) See Tanchuma *in loc.* and Gen. Rab. xxii. 9. Philo also draws attention to the limited nature of Noah's righteousness (de Abr. §7. M ii. 6). The Zohar (ed. Brody p. 59) has also this interpretation.

[4]) Buber's note on p. 13a gives a variant reading, "For God could not save Noah by reason of his faith and his word or to take him to Heaven, until He had told him: Make thee an ark" Rabbi H. M. Lazarus suggests that the text should read בהרים instead of בדברים. The passage would then read "to have saved Noah in Heaven or on the mountains."

said to him "make thee an ark of gopher wood", and afterwards, "a window shalt thou make to the ark" (*ibid.* 16). Why was this? God said, By this means— since I am telling him to make an ark and he is doing this,— the people will gather about him and ask, Noah! what art thou making? He will say, An ark. God has told me that He will bring a flood on the world, because the people have provoked Him to anger. They may then repent. Thus thought God. But they paid no heed to Noah. Thus it is said: "Evil men understand not judgment" (Prov. xxviii. 5).

(Tanchuma,[1] ed. Buber, p. 13).

64. "And he sent forth a raven, and it went forth to and fro" (Gen. viii. 7). R. Judan in the name of R. Jehuda b. R. Simon (said), The raven began to have an argument with Noah saying: Of all the cattle, beasts and birds which are here (with thee) wilt thou send only me? He answered, What benefit art thou to the world? Thou art neither fit to be eaten nor to be used as an offering. (Gen. Rab. xxxiii. 5).

65. Resh Lakish said, The raven gave an unanswerable reply to Noah. It said: Thy master (God) hates me and thou hatest me. That thy master hates me can be inferred from the fact that of the clean animals seven pairs were to be preserved, whilst only two of the unclean animals were to be preserved. That thou hatest me may be inferred from the fact that thou hast kept in the ark the seven pairs of clean animals and dost send forth one of

[1]) See T. B. Synhedrin 108b. and Rashi on Gen. vi. 14.

the two unclean creatures; if now the prince of heat or the prince of cold should meet me would not the world be the poorer by losing a creature?
(T. B. Synhedrin 108b).

66. "And, lo, in her mouth was an olive leaf plucked off" (*ibid.* viii. 11). R. Bibi said, The gates of Paradise were opened to the dove, thence she brought it (the olive leaf). R. Abahu said, If she brought it out of Paradise, could she not have brought something better (than a mere olive leaf), say, cinnamon or balsam? But she wanted to give a hint to Noah and she said, Far better is this bitter leaf from Paradise[1] than any sweet thing from thy hand[2]. (Gen. Rab. xxxiii. 6).

67. "And God spake unto Noah, saying, Go forth out of the ark" (*ibid.* viii. 15, 16). Noah spake, Just as I went into the ark with the permission of God, so will I only leave with the Divine permission.
(*Ibid.* xxxiv. 4).[3]

68. "After their families, they went forth out of the ark" (*ibid.* viii. 19.) Eliezer[4] said to the Elder Shem, How did you manage (in the ark)? He replied, We had great trouble there, we fed such creatures by day which feed naturally in the day time. We also fed at night such creatures which feed by night. My father did not know what food should be

[1]) From the hand of God.

[2]) See also T. B. Synhedrin 108b.

[3]) The Midrash bases this on Eccles. (x. 4), see Eccles. Rab. on this verse. See also Tanchuma, ed. Buber, p. 43.

[4]) Abraham's steward.

given to the chameleon. One day he was sitting and cutting a pomegranate when a worm fell out of it, which the chameleon ate. Henceforth we mashed fruits and when they bred worms the chameleon consumed them. (T. B. Synhedrin 108b).

69. R. Levi said, When God said to Noah, Gather pairs of all kinds (to go with) thee into the ark[1], all came to Noah and each one entered the ark with its mate. Falsehood came and wished to enter. Noah said, Thou canst not unless thou hast married a mate. When Falsehood sought a mate it met Poverty.[2] The latter asked the former, Whence comest thou? Falsehood answered, From Noah. When I wished to go into the ark, he stipulated one condition, namely that I should have a mate. Wilt thou be my mate? Poverty asked, What wilt thou give me? Falsehood answered, I agree that thou shalt keep all that I earn. It was agreed between them that whatever Falsehood brought home should be taken by Poverty, thereupon they both went into the ark. When they came out of the ark, Falsehood brought many treasures home but Poverty took possession of them all. Then Falsehood said, I will ask for some of my treasure and coming to Poverty said, Give me what I have brought home. Poverty answered, Did we not agree that I should take everything which thou shouldst bring home? Falsehood could make no further objection. "He hath

[1]) Gen. vi. 19.

[2]) The mate of Falsehood is פחתה (poverty). Cf. Jalkut ii. 638, and see Bacher, *Die Agada der Pal. Amoräer*, ii. p. 308.

conceived mischief, and brought forth Falsehood" (Ps. vii. 14). The proverb says: "Falsehood begets and Poverty taketh away."

(Midrash Shocher Tob, Psalm vii. 14).

70. "And Noah... planted a vineyard" (Gen. ix. 20). Whence did he obtain the seed? From the seeds of the grapes, which he had taken into the ark. This he planted, as it is said: "he planted a vineyard".

(Tanchuma, Noah, § 20.)

71. "And he planted a vineyard" (*ibid.*). Noah found a vine and its clusters which had been thrown out of Paradise. Noah took of the grapes and ate them and planted one of its seeds. On that very day its fruits were ripe, as it is said: "In the day of thy planting thou hedgest it in, and in the morning thou makest thy seed to blossom" (Is. xvii. 11.) (Midrash Haggadol, 175).[1]

72. R. Joshua b. Shalom said, Come and see! until Noah occupied himself with building and planting the vineyard he was called a righteous (man), but when he busied himself with the planting of the vineyard, he was called a "man of the earth".

(*Ibid.* 175).

73. When Noah came to plant the vineyard Satan came along and stood before him and asked, What art thou planting? Noah replied, A vineyard. Satan said, What is its nature? Noah answered, Its fruits are sweet both when they are fresh and when they are dried. From its fruit wine is made which rejoiceth

[1]) See Pirkê de R. Eliezer xxiii, and Palestinian Targum on Gen. ix. 20.

the heart as it is said, "And wine that maketh glad the heart of man" (Ps. civ. 15). Then Satan said, Come let us both become partners in this vineyard. Noah agreed. What did Satan do? He brought a lamb and slew it beneath the vine, then he brought a lion and slew it also, then he brought a swine and slew it, and finally, he brought an ape and slew it. He mixed the blood of these four animals and poured it over the vineyard. This incident indicates that before a man drinks wine he is tame and innocent like this lamb which knows nothing at all; when a man drinks as is becoming, behold he is strong like a lion, and says there is no one like himself in all the world. When he drinks more than is becoming, he is like a swine in the mire, and when he is drunk he behaves like an ape, he jumps up and dances and plays the fool, and speaks unbecomingly before everybody, for he does not know what he is doing. All this befell Noah.[1]

(Tanchuma, Noah §13 and see Buber's Tanchuma p. 46; Note 203).

XVIII. Nimrod and the Generation of the Dispersion.

74. "He was a mighty hunter before the Lord" (Gen. x. 9). R. Jehuda said, The coats which God made for Adam and his mate were with Noah in the ark. He bequeathed them to Nimrod. When the latter put them on, all the cattle, beasts,

[1]) Philo has treatises on the *Planting of Noah*, on the *Tilling of the Earth by Noah*, and on *Sobriety*.

and birds came and fell down before him, as soon as they saw the garments upon him. The people thought that this (homage) was due to his strength, therefore they made him king. And he said to his people:— "Go now, let us build us a city and a tower" (*ibid.* xi. 4).[1] (Jalkut, Noah § 62).

75. "Let us build us a city and a tower, whose top may reach unto heaven." (*ibid.* xi. 4). The people (of Nimrod) said:— In 1656 years the heavens will fall in, come now and let us make props, one from the North, one from the South, one from the West, and this one here shall be the support of the East. (Gen. Rab. xxxviii. 1).[2]

76. "And the whole earth was of one language and of one speech" (*ibid.* xi. 1). (The people of Nimrod) said, It is not right for God to have chosen the Heavens for Himself and to have given us the earth below; but let us make a tower and let us put an idol on the top of it with a sword in its hand, so

[1]) See Pirkê de R. Eliezer xxiv. Sepher Hajashar (p. 6b) mentions also the garments of Adam. Philo in his *'Questions and Solutions'* says of Nimrod:— "for in truth he who is an emulator of earthly and corruptible things is always engaged in a conflict with heavenly and admirable natures, raising up earth as a bulwark against heaven" *Aucher* ii. 81. This idea is illustrated in the next section (75) of our Haggadoth.

[2]) See Seder Olam Rabba i. and Sepher Yetsira. The 1656 years were calculated from the creation till the flood, from the flood till the end of the world another 1656 years were believed to intervene.

that it may appear as if it were waging war with God.[1] (*Ibid.* xxxviii. 6).

77. The tower of Babel was built about seven miles high, and there were ascents from the East and from the West. When the builders descended they went on the western slope and when they brought up the stones they ascended on the eastern ascent. If a man fell and died, they paid no heed to his fate; but if a brick fell down, they wept and cried, Woe to us! When will we have another one in its stead? (Midrash Haggadol, 184).[2]

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[1]) There may be an echo here of the Greek legend of the Titans carrying on a war against the Gods. The Haggada occurs again in T. B. Synhedrin 109a and Midrash Schocher Tob, Ps. i. See also Tanchuma, Noah §18. and Palestinian Targum on Gen. xi. 1.

[2]) See Pirkê de R. Eliezer xxiv.

Chapter III.

THE STORY OF THE PATRIARCHS.

XIX. Abraham.

78. There were ten generations from Adam to Noah, to make known thereby how long-suffering God is, seeing that all those generations continued provoking Him, till He brought the waters of the flood upon them. There were ten generations from Noah to Abraham, to make known thereby how long-suffering God is; for all those generations were provoking Him, till Abraham our father came, and received the reward they should all have earned. (Aboth v. 2, 3).[1]

79. "Now the Lord said to Abram, Get thee out" (Gen. xii. 1). To the ten generations, from Noah till Abraham, I did not speak except to thee; "and now the Lord said to Abram, Get thee out." (Gen. Rab. xxxix. 4. cf. Jalkut Eccles. § 976).

80. R. Berachia in the name of R. Nehemiah said, This is like a king who was passing from place to place and a pearl fell from (the crown on) his head. The king arose and mustered there his retinue; he then caused sand to be gathered in heaps and had sieves brought. He sifted the first heap but found not the jewel. So with the second heap; but he found it in the third heap, and they cried

[1]) See Taylor's *Sayings of the Jewish Fathers*, p. 80.

The king has found his pearl. Thus spake God, What other purpose had I when I enumerated the genealogies of Shem, Arpachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah — than for thy[1] sake, "for Thou foundest his heart faithful before Thee" (Nehem. ix. 8). (Gen. Rab. xxxix, 10).[2]

81. R. Abba b. Kahana said, According to the way of the world, if a man has a straight (strong) beam, where would he place it? Would he not put it in the middle of the (roof of his) palace so as to support the other beams which are before and behind it? So did God create Abraham in the middle of the generations, that he should bear (by his merits) the generations who preceded, as well as those who should follow him." (*Ibid.* xiv. 6).[3]

82. "And God said to Abram, Get thee out of thy land." (Gen. xii. 1). R. Isaac said, This is like a man who went from one place to another and saw a tower well illuminated. He said, Can this tower be without a master? Thereupon the owner revealed

[1]) Abraham's sake.

[2]) See Ruth Rab. end of viii; Tanchuma, Vajesheb, i; Jalkut *in loc.* §82 and Jalkut on Nehem. §1071.

[3]) We have here the idea of זכות אבות the Merit of the Patriarchs. If Abraham had been created at the very first, he would not have been able to counterpoise the end of the later generations, because he could not do so in the case of the earlier generations who would have arisen after him. The Merit of the Fathers is referred to in the *Test.* xii. *Pat.* (Levi xv. 4). The subject has also been discussed by the Rev. S. Levy in his Essay on the Doctrine of Original Virtue. See also Kohler, *Theologie* p. 301f.

himself to him and said, I am the master of this tower. So spake Abraham our father, Is this world without an overseer? God thereupon revealed Himself to him and said, I am the Lord of the World.

(*Ibid.* xxxix. 1).[1]

83. When the light (star) of our father Abraham shone at his birth the astrologers and magicians of Nimrod said to him, This day a child has been born who in the future will possess the world, destroy the kingdoms and drive thee out of thy kingdom. If it please thee, send to his father and buy him from his father at the price of a house full of silver and gold and then destroy him out of the world. Terah was sitting (among the king's counsellors) and he said to them, Your words remind me of the mule which was promised a Cor of barley after having its head cut off. What could the mule do with the barley after they had cut off its head? Likewise now what would a man do with his treasures if his son must be slain? To whom would he leave his treasures for an inheritance? They replied, From thy words we understand that this very son is born to thee. Terah said, Verily, I cannot hide from you that a son was born to me, but he is already dead. They answered, We speak not about the dead, but about the living child and we see his constellation in the sky. Go now and bring him. Terah went forthwith and took Abraham and

[1]) See Jalkut *in loc.* §62. The moral is that even if evil exists, there is nevertheless a God and a Judge who desires men like Abraham to arise and to lead their fellow-men to overcome the evil.

his nurse and hid them in a cave. They were there for three years, and when he came forth thence, he recognized his Creator and served him with a perfect heart. (Midrash Haggadol, 188f).[1]

84. When Abraham came forth from the cave his mind was inquiring into the creation of the world and he thought to bow down to all the luminaries of the heavens and to serve them in order that he might discover whether any of them was a god. He saw the moon whose light shone at night from one end of the world to the other and whose retinue of shining stars was so numerous. He thereupon said, This is God; and he worshipped the moon all night. But when at day-break he saw the glow of the rising sun and the moon's light faded away and her strength had failed, he declared, This is not the moon's light but that of the sun and he understood that the world only existed through the sun's light. He then worshipped the sun all day. At night the sun also set and his power failed; and the moon, the stars and constellations came forth again. He said, Verily there is a Lord and a God who guides all these things.[2]

[1]) The incidents of the star in the sky at the birth, as well as the concealment of the child are common to very many birth stories in ancient literature. (See T. B. Sota 12a, Exodus Rabba 1). For parallels in heathen mythology see Jeremias, *Das Alte Testament im Lichte des Alten Orients* p. 410ff. For parallels to this section see Sepher Hajashar, 7a and Chronicles of Jerachmeel pp. 73, 76.

[2]) Cf. Sepher Hajashar 7b.

After a time it was the turn of Abraham to go and serve the idols belonging to Nimrod the Wicked. He brought bread and wine. Then our father Abraham saw there gods of silver and ot gold, of copper, iron and lead, of stone and wood. He took an offering and standing before them said, Take ye, eat and drink at my hands and be favourably disposed towards me, just as ye are to all the world. Not one of the gods answered a word.[1] When he saw that there was no life in them, he went and made them into a great heap and set them on fire.[2] He left the door (of the Temple) open and went away despising the idols, contemning the graven images. He trusted in the protection of his Creator and said "O Lord of Hosts, Blessed is the man that trusteth in Thee" (Ps. lxxxiv. 12). (*Ibid.* 189f).

85. How did Abraham show himself worthy in this world of the (perfect) life which is without pain and without the evil inclination, such as is destined for the righteous in the world to come? Thus, because he was ready to sacrifice himself for the glory of heaven and to die in the furnace of the Chaldeans. Every one who is willing to sacrifice his life for the glory of heaven is rewarded with life in this world and long life without end in the world to come. How do you know? Know that it is so, for the household of Abraham's father were makers of idols which they brought forth into the market-

[1]) Cf. Sepher Hajashar 8a.

[2]) Cf. Jerachmeel p. 75.

place for sale. One day it was Abraham's turn to sell. A buyer came and said to him:— How much for this image? Abraham said, Three minahs;[1] but tell me how old art thou? The buyer answered, I am thirty years old. Abraham said, Thou art thirty years old and wouldst worship this image which I made this day? The buyer departed on his way.[2] Another buyer came and said, How much does this image cost? Abraham replied:— Five minahs; but tell me, how old art thou? The person answered, I am fifty years old. Abraham rejoined, Thou art fifty years old and wouldst worship this image which we made this day? The person went on his way. The words of Abraham were reported to Nimrod, who sent for him and had him brought before him. The king said, Son of Terah! make me a beautiful god which shall be mine. Abraham came into his father's house and said:— Make for the king a beautiful image. They prepared it, placed a girdle round it and painted it very beautifully. He went and they brought him to the king; (but God knew) the righteousness of Abraham our father. That day was dark with clouds and rain fell heavily so that it streamed into the furnace of fire (which had been prepared to burn Abraham). Nimrod was sitting on his throne, and all the Generation of the Dispersion was sitting around. Abraham entered

[1]) מנה (*μνᾶ*, *μινᾶ*) is about £3-4-0 according to Zuckermann. See also Krauss, *Talmudische Archäologie* II. p. 406, according to whose calculation the coin is equal to 200 Zuzim.

[2]) Cf. Jerachmeel, p. 71.

and was placed in the centre. He went and told his tale (why he would not worship their idols). The king said, If we are not to worship idols, whom am I to worship? Abraham replied, Worship the God of Gods, The Lord of Lords, Whose kingdom abideth in the heavens and on earth and in the highest heavens. Nimrod said: I will serve a god of fire and I will also cast thee into it. Let thy God of whom thou speakest come and deliver thee out of the fiery furnace. Immediately they seized him, bound him and put him on the ground. Then they surrounded him with wood on all four sides, 500 cubits to the North, 500 cubits to the South, 500 cubits to the West and 500 cubits to the East. They came near and set it alight. All the household of Terah worshipped idols and until that hour they did not recognize their Creator. Forthwith came his neighbours, and his fellow-citizens and struck Terah on the head and said to him, This is a feast of great disgrace.[1] The son of whom thou didst say, he will inherit this world and the world to come, has been burnt with fire by Nimrod. Thereupon God's mercy was stirred and He descended from the highest heavens, from the place of His Glory, Might and Honour. His great Name be sanctified! He delivered our father Abraham from that disgrace and from that shame and from the fiery furnace.

[1]) Friedmann suggests that משתה *banquet*, should be read משנה *double*, as in Isaiah lxi. 7. "For your shame ye shall have *double*." But cf. Jalkut §75 where the reading is בושת בושה וכלמה גדולה "Shame! a great shame and disgrace."

As it is said: "I am the Lord that brought thee out of the furnace of the Chaldees" (Gen. xv. 7).

(Tana de bê Elijahu vi p. 27).[1]

86. "Get thee out" (*ibid.* xii. 1). R. Nehemiah said, The two words לך לך ('get the out') point to two departures of Abraham; one was from Mesopotamia and Aram Nahor (cf. Gen. xxiv. 10), and another was when God had made the covenant with him (cf. Gen. xv) and bade him go to Haran. This is explained by Psalm cx. 3:— "Thy people[2] offer themselves willingly in the day of thy power." (God said) I was *with thee* at the time when thou didst offer thyself willingly for My Name by going into the fiery furnace. "*In the day of Thy Power*" means when thou didst gather about me all the armies and multitudes of people.[3] "*In the beauties of holiness*" (*ibid.* cx. 3), I have sanctified thee with the beauty of the world. "*From the womb of the morning*" (*ibid.*), from the dawn of the world I sought thee for My glory. "*Thou hast the dew of thy youth*" (*ibid.*). Our father Abraham was afraid, for he said, Perhaps I am guilty, because I was a worshipper of idols for so many years. God said

[1]) See Gen. Rab. xxxviii. and Jellinek, Beth Hamidrash I. pp. 25-34, also Horowitz's Collection of Midrashim 1881, I. pp. 43-46. Similar legends are to be found in Sepher Hajashar pp. 9b, 10a and Jerachmeel pp. 63, 72. Augustine (De Civit. xvi. 15) also knows the story of Abraham and the fiery furnace.

[2]) The Midrash reads עִמָּךְ *with thee*, instead of עַמְּךָ *thy people*.

[3]) To bring them to the knowledge of the true God.

to him, "Thou hast the dew of thy youth." Just as (in the morning) the dew disappears, so thy youthful sins will disappear. Just as the dew is a sign of blessing for the world, so art thou a sign of blessing for the world. (Gen. Rab. xxxix. 8).

87. When Nimrod the Wicked cast our father Abraham into the fiery furnace, Gabriel said to God, Sovereign of the Universe! I will descend and make the furnace cool and deliver this righteous one from the fiery furnace. God replied, I am one in my world and Abraham is one in his world. It is becoming for the Only One to deliver the only one (of my servants on earth). But since God never withholds the reward of any of His creatures, He said to Gabriel: Thou art become worthy to deliver three of his sons (in time to come).[1]

(T. B. Pesachim 118a).

88. When God said to Abraham "Get thee out of thy country and from thy kindred" (Gen. xii. 1), R. Berachia asked, To what was Abraham to be compared? To a flask of balsam[2] well tied up and placed in a corner. In this position it did not diffuse its sweet odour, but as soon as it was moved its odour was diffused. So spake God to Abraham our father, Go from place to place and thy name will become great in the earth. (Gen. Rab. xxxix. 2).[3]

[1]) This refers to Daniel iii. which tells how Shadrach, Meshach and Abed-nego were protected by God's Angel in the fiery furnace into which they had been cast by Nebuchadnezzar.

[2]) אפובלסמון—אפופלסמון (*ὀποβάλσαμον*) balsam.

[3]) See also Canticles Rab. on Canticles i. 3 and compare Tanchuma, *in loc.* and Jalkut §981.

89. "And I will make of thee a great nation" (*ibid.* xii. 2). R. Berachia in the name of R. Chelbo[1] said, Abraham's coins[2] would be accepted throughout all the world... What kind of coin did he use? On the one side were impressed the images of an old man and an old woman,[3] and on the reverse side there were the images of a youth and a damsel.[4]

(*Ibid.* xxxix. 11).

90. "Walk before me, and be thou perfect" (*ibid.* xvii. 1). To whom was Abraham to be compared? To the friend of a king who saw the latter walking in dark passages. The friend watched him and began to shed light for him through his window. When the king perceived this and saw him, he said, Why dost thou shed light on me from thy window? Come and hold thy light before me (here). So spake God to Abraham, Why dost thou shine before me in Mesopotamia[5] and its districts? Come forth and shine before me in the land of Israel.

(*Ibid.* xxx. 10).

91. R. Levi said, When Abraham went to Mesopotamia and Aram Nahor, he saw the people in those districts engaged in eating, drinking and trifling. He said, May I have no portion in this land. When

[1]) With reference to the words of the text "And I will make thy name great" Gen. xii. 1.

[2]) מוניטין (moneta) money.

[3]) Abraham and Sarah.

[4]) Isaac and Rebecca.

[5]) Mesopotamia מספוטמיא (Μεσοποταμία) is due to the LXX for ארם נהרים Aram of the two rivers (Euphrates and Tigris).

he came to the heights before Tyre[1] and saw the people occupied in tilling the ground at the proper time, he exclaimed: May I have a portion in this land. God answered him saying:— "To thy seed will I give this land" (*ibid.* xii. 7). (Gen. Rab. xxxix. 8).

92. "And the souls that they had gotten in Haran" (*ibid.* xii. 5). This text teaches us that our father Abraham brought (the heathens) into his house and gave them to eat and to drink. He loved them and brought them near to God and converted them, bringing them beneath the wings of the *Shechinah*. Hence thou mayest learn that every one who brings a single soul beneath the wings of the *Shechinah* is considered as though he had created and fashioned this soul. (Canticles Rabba i. 3).[2]

93. "And he called on the name of the Lord" (*ibid.* xii. 8). This text teaches us that Abraham caused the name of God to be uttered by all his fellow-creatures. Another interpretation is as follows, he began to make proselytes and to bring them beneath the wings of the *Shechinah*.[3]

(Gen. Rab. xxxix. 16).

94. "And he called there on the name of the Lord, the Everlasting God" (*ibid.* xxi. 33). R. Simeon

[1]) Tyre was on the border of the Holy Land. (See T. B. Chullin 22b).

[2]) See also Aboth de R. Nathan xii., Gen. Rab. xxxix. 14., and Pesikta Rabbathi §43, Abraham is still held to be the father of proselytes.

[3]) Abraham was responsible for the male converts, and Sarah for the female proselytes.

b. Lakish said, Do not read ויקרא *and he called*, but read as though it were ויקריא *and he caused* them *to call*;[1] for our father Abraham caused God's name to be invoked by all who passed by his home. How did he do this? When the wayfarers had partaken of his food and drink, they arose to (thank and) bless him. Abraham said to them, Is it then of my gifts that ye have partaken? Nay, ye have partaken of God's gifts. Give thanks, to Him, praise and bless Him who spake and the world was. (T. B. Sota 10b).

95. R. Phineas in the name of R. Hoshaia the Elder said, God told our father Abraham "Go down (to Egypt) and prepare the way before thy children"! Thou wilt find that whatever is written about Abraham is also written about his children. It is written concerning Abraham "And there was a *famine* in the land" (*ibid.* xii. 10). Of Israel (his grandson) it is written, "for these two years hath the *famine* been in the land" (*ibid.* xlv. 6). It is written about Abraham "And Abram went down into Egypt" (*ibid.* xii. 10), and of Israel it is said "our fathers went down into Egypt" (Num. xx. 15). Abraham went to *sojourn* in Egypt (Gen. xii. 10). It is also written of Israel that he said, "To *sojourn* in the land are we come" (*ibid.* xlvii. 4)..... It is

[1]) See also Gen. Rab. xlix. 4. This legend is based on the Haggadic principle of varying the reading of a word by a slight alteration in the punctuation in order to derive a new interpretation. Thus ויקרא *he called* is interpreted as though it were read ויקריא *he caused to call.*

written of Abraham that he said, "And they will *kill* me" (*ibid.* xii. 12), and of Israel it is written, "if it be a son, then ye shall *kill* him" (Ex. i. 16)[1]... Concerning Abraham it is written, "And Abram was very rich in cattle, in *silver and in gold* (Gen. xiii. 2). It is also written about Israel, "And He brought them forth with *silver and gold*" (Ps. cv. 37). It is written with reference to Abraham, "And Pharaoh *gave charge* concerning him, and they brought him on the way" (Gen. xii. 20), and of Israel it is recorded, "And the Egyptians were urgent upon the people, to send them out of the land in haste" (Ex. xii. 33). Of Abraham it is said, "And he went on his *journeys*" (Gen. xiii. 3), and of Israel it is written, "These are the *journeys* of the children of Israel" (Num. xxxiii. 1). (Gen. Rab. xl. 6.)

XX. Abraham's plea for Sodom.

96. And Abraham drew near, and said, Wilt Thou consume the righteous with the wicked?" (Gen. xviii. 23). The Rabbis said that the word for *drawing near* הגשה signifies prayer, as it is said: "And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet *drew near*, and said, O Lord, the God of Abraham, of Isaac, and of

[1]) The Midrash uses instead of this verse, the last verse of Chapter i. of Exodus: "Every son that is born ye shall cast into the river."

Israel, let it be known this day that Thou art God" (I Kings. xviii. 36).[1]

(Lekach Tob, Gen. xviii. 23).

97. R. Levi explained the text, "Shall not the Judge of all the earth do right" (Gen. xviii. 25.) as follows: If Thou wouldst keep the world, Thou must forego judgment; but if Thou wouldst have judgment, the world will perish; therefore grasp the cord by its two ends. The world must abide and justice also; for unless Thou wilt be indulgent, the world cannot last. God answered:— Abraham! "thou hast loved righteousness, and thou hast hated wickedness" (Ps. xlv. 7). Thou hast loved to justify My creatures, and thou hast hated wickedness by refraining from judging them to be guilty; "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (*ibid.*).[2]

(Gen. Rab. xlix. 9).

98. Our Rabbis have taught that the men of Sodom will have no share in the world to come,[3] as it is said:— "Now the men of Sodom were wicked and sinners against the Lord exceedingly" (Gen. xiii. 13).

[1]) These are other interpretations. One Rabbi said that the word implied *pacification*. This view was based on Joshua xiv. 6. Another explanation was that the word implied *attack* or *war*, see I. Chron. xix. 14.

[2]) The Midrash is based on reading צדק as a verb, *i. e. to justify*. See also Pesikta 125a and b, and Lev. Rab. x. See Bacher, *Die Agada der Palästinensischen Amoraer*, ii. p. 363, who draws attention to the teaching of Abraham and its contrast in the Latin proverb: "*fiat justitia et pereat mundus.*"

[3]) Cf. *Test. xii. Pat.*, Asher vii. 1.

They were wicked in this world and will be accounted sinners in the world to come. Rab Jehuda said, They were wicked as regards their body and they were sinners with their money..... The men of Sodom only became proud and sinful through the benefits conferred on them by God. Concerning them it is written: "As for the land out of which cometh bread, and underneath, it is turned up as it were by fire. The stones thereof were the place of sapphires, and it had dust of gold" (Job xxviii. 5, 6). The men of Sodom said:— Since our land yields bread and our dust is golden, what need have we of travellers who only come to impoverish us? Come let us cause the law of hospitality to wayfarers to cease out of our land, as it is said:— "The flood breaketh forth away from men (who) sojourn,[1] they are forgotten of the foot that passeth by, they are diminished, because they are gone away from man" (*ibid.* 4). Raba preached on the text, "In the dark, they dig through houses: they shut themselves up in the day time; they know not the light" (*ibid.* xxiv. 16). What does this mean? It teaches that they set their gaze upon the rich to whom they gave their balsam for safety. This the rich placed in their treasure rooms. At night the men of Sodom came and scented the aroma like a dog... and afterwards broke in and robbed them. (T. B. Synhedrin 109a. Cf. Tosephta Sota iii. 5—7 and Gen. Rab xxvii. 3).

[1]) The Midrash evidently interpreted נָגַר as though it read גֵּר (stranger).

99. There were four judges in Sodom:— Liar, Arch-liar, Cheat and Law-perverter. If a person cut off the ear of his neighbour's ass, they ordered the owner to give the animal to the injurer who was to keep it until the ear grew again.

If someone wounded his fellow man, they ordered the injured party to pay a fee to the one who had been bleeding him. Eliezer, the servant of Abraham, came to Sodom where they attacked him. He came before the judge who ordered him to pay a fee to the one who had wounded him. Thereupon Eliezer threw a stone and struck the judge. When asked, What does this mean? Eliezer replied, Give my fee for bleeding thee to the man, whom thou didst order me to pay and I shall then keep my Zuzim (coin).[1]

The men of Sodom had a bed in which they made the way-farers sleep. If the guest was too tall for the bed they cut off his feet, and if too short they stretched him to the right length[2]

When a poor man came in their midst every body gave him a Dinar[3] (a coin), but the owner's name was inscribed on each coin. They did not, however, permit the poor man to obtain any bread (in Sodom). When he died (of hunger), they came and took their coins.[4]

(T. B. Synhedrin 109b. and Midrash Haggadol, 282f)

[1]) Cf. Sepher Hajashar p. 14b.

[2]) This story has its parallel in the famous bed of Procrustes, see Diod. Sic. iv. 59.

[3]) דינרא. (Dinar).

[4]) The Church Fathers also drew attention to the wicked

100. According to R. Levi, God said, Even though I wished to be silent with regard to the sins of Sodom, the justice demanded on behalf of a girl will not suffer Me to keep silence. (The following story told how) two girls went (to the well) to drink and to draw water, when one asked her companion, Why lookest thou ill? She replied, Our food has run out and now death stares us in the face. What did the other do? She filled her pitcher with flour and exchanged it for that of her friend, the one taking what the other had. When the men of Sodom discovered this, they took the (kind-hearted) girl and burned her to death. God said, Even if I desired to be silent, can I do so now? That is the meaning of the word in Scripture:— הכצעקתה "according to *her* cry which came unto me" (Gen. xviii. 21). The text does not say according to *their* cry, but refers to the cry of the girl.

(Gen. Rab. xlix. 6).[1]

XXI. The Seed of Abraham.

101. "So shall thy seed be" (*ibid.* xv. 5). R. Levi, in the name of R. Jochanan, explained the text thus:— To what is this to be likened? To one who travelled for one day, two days, three days till the tenth day without finding a city, or an inn,[2] neither (seeing)

ness of the men of Sodom, see Chrysostom. Homily xix. 2. and Clement of Alexandria, Paed. iii. 8. See also Sepher Hajashar 14b.

[1]) See T. B. Synhedrin 109b and Pirkê de R. Eliezer xxv. and Jalkut *in loc.* §83.

[2]) פונדק (*πανδόκιον* or *πανδοκεῖον*) inn.

a tree nor water, nor any creature. At last, after ten days' journey, he beheld a tree from the distance and said, Perhaps there is by it a (stream or well of) water. When he came near, he found that it grew by a fountain. And when he saw how beautiful it was, how ripe and sweet was its fruit, and how lovely were its branches, he sat down in its cool shade, ate of its fruit and drank of the water and felt happy and refreshed. When he arose to depart he said to the tree, How can I bless thee, and what can I say to thee? Shall I say that thy wood should be beautiful? It is so already; or that thy shade be delightful? that thy branches be excellent? that thy fruits be of the sweetest? All these are already thine. Shall I say that there be a fountain near thy roots? There is one already. Shall I wish that thou stand in a pleasant spot? This dost thou enjoy. How then can I bless thee? Only with the wish that all shoots coming from thee shall be as thou art. So, likewise, when God created His world, there came twenty generations, but He found no delight in them, for there was no righteous one among them until after these twenty generations.[1] God beheld Abraham who was in Babylon, which is called a far country (cf. Is.xxxix. 3 and Josh. ix. 6). God said, Will he have the power to stand firm (in the love and fear of God his Creator)? But when Abraham was thrown into the fiery furnace sanctifying the name of the Holy One, blessed be He, and

[1] Ten generations from Adam to Noah and ten generations from Noah to Abraham.

standing firm in his trials, God forthwith brought him to the land of Israel. Abraham built (in the Holy Land) an inn, in order to entertain wayfarers and to bring them beneath the wings of the *Shechinah* and to make known God's glory in the world. He united the Divine name with his own, like (the name of) the angels.[1] God said to Abraham, What can I say to thee? How can I bless thee? (Shall I say) that thou shouldst be a righteous man before Me? Or that Sarah thy wife should be righteous before Me? Thou art righteous and Sarah thy wife is also righteous before Me. (Shall I say) that all thy household should be righteous? They are righteous before Me. How can I bless thee then? I shall say, May all the children who will come from thee be like thee. Whence is this to be inferred? It is written thus, "*So*, shall thy seed be" (Gen. xv. 5). (Num. Rab. ii. 12 and cf. T. B. Taanith 5b).

XXII. Ishmael.

102. "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven" (*ibid.* xxi. 17). R. Simon said, The Ministering Angels hastened to accuse Ishmael saying, Sovereign of the Universe! Wilt Thou cause a well to open for him whose descendants will (in days to come)

[1]) When God changed the name from אברם 'Abram' into אברהם 'Abraham', the extra letter ה formed part of the Divine Name. The names of angels also contain אֵל (*God*), e. g. גבריאל **Gabri-*el*,** מיכאל **Micha-*el*.**

slay Thy children by not quenching their thirst? God replied, What is he now, righteous or a sinner? They answered, He is righteous. God said, I only judge man according to his present deeds (*literally*, according to his hour).

(Gen. Rab. liii. 14).[1]

103. "And he dwelt in the wilderness of Paran, and his mother took him a wife" (*ibid.* xxi, 21).

At first Ishmael sent for a wife from among the daughters of Moab.[2] After some time our father Abraham went into the wilderness to see his son Ishmael. Abraham had sworn to Sarah that he would not descend from his camel when he came to Ishmael's home. Arriving there at midday, he found Ishmael's wife and asked her where her husband was. She answered that he and his mother (Hagar) had gone into the desert to feed the camels. He said to her, Give me a little water and a piece of bread, for my soul is faint after the journey through the wilderness. She replied, I have neither bread nor water. He told her that she should say to Ishmael when he returned from the wilderness, A certain old man from the land of Canaan has called to see

[1]) Cf. T. J. Taanith iv. 8. p. 69b.

[2]) In Pirkê de R. Eliezer xxx. the name of this wife is given as עיסה i. e. Aisha or Ayesha. This was the name of the second wife of Mohammed. In the Palestinian Targum on Gen. xxi. 21 she is called עדישא i. e. Adijah, the first wife of Mohammed. Ishmael is the forefather of the Mohammedans. See J. E. vi. 647b, x. 59a and Zunz, G. V. p. 276. (H.M.L).

thee and said, Change the threshold[1] of thy house, for it is not good for thee. When Ishmael came home she told him what had happened. The son of a wise man is half a wise man. He understood Abraham's hint and sent his wife away.[2] Hagar and Ishmael went into the wilderness of Paran where they found fountains of water and dwelt there. Hagar then sent to the land of Egypt to fetch a wife for Ishmael from her father's home.[3] In time our father Abraham went again to see his son but he did not find him at home. He said to Ishmael's wife, Give me a little water. Immediately she fetched him bread and water and gave him a hearty welcome. Abraham arose and prayed for his son's welfare and thereupon Ishmael's home was filled with the good things of the world. When he returned, his wife told him what had happened. He thus knew that his father still loved him; so it is said, "Like as a father pitieth his children" (Ps. ciii. 13). (Midrash Haggadol, 310f).

[1]) This refers to the wife on whose love and sympathy the happiness of the house rests.

[2]) R. Akiba held that a wife should be divorced if she refused to give charity to the poor. (Kalah 1).

[3]) This wife according to Pirkê de R. Eliezer xxx. was פטימה i, e, Fatimah, also the name of the daughter of Mohammed. She was held to be one of the four perfect women on earth, In the Palestinian Targum on Gen, xxi, 21 Fatimah is the wife of Ishmael, see J, E, vi, 647b, The Targum has undoubtedly borrowed a few Arabian names. The Koran has also made no little use of the Haggadoth. Cf, Geiger, *Was hat Mohammed aus dem Judentum aufgenommen.*

XXIII. Isaac.

104. "And it came to pass after these words that God did prove Abraham" (Gen. xxii. 1). After which words? R. Jochanan, in the name of R. Jose b. Zimra, said it came after the words of Satan, for it is said, "And the child grew, and was weaned: and Abraham made a great feast on the day when Isaac was weaned" (*ibid.* xxi. 8). Satan thereupon said before God, Lord of the Universe! Thou hast graciously bestowed offspring on this patriarch who is one hundred years old. Nevertheless he did not set apart for Thee from the entire feast which he made a turtle-dove or a pigeon as a sacrifice.[1] God replied, All that Abraham had done had been done for the sake of his son. If I were to say to him, Sacrifice thy son, he would immediately sacrifice him. Thereupon "God did prove Abraham,... and He said, Take *now* thy son" (*ibid.* xxii. 1, 2). R. Simeon b. Abba said, The word נא (now) is an expression of entreaty. It is like a king of flesh and blood, who had to wage many wars. He had a warrior who successfully terminated these campaigns. Later, when another most serious war arose, the king said to his warrior, Help me in this war so that the people should not say that there was no difficulty in conducting the previous campaigns. Likewise God said to Abraham, I have already tested thee in many trials and thou hast successfully endured them all. Now endure this (last) trial, so

[1]) Cf. Lev. i. 14.

that the people say not, There was not any real test in the previous trials.[1]

"*Take thy son*" (*ibid.*). Abraham said, I have two sons. God replied, "*thine only son*" (*ibid.*). Abraham rejoined, This one son is the only son of *his* mother and the other son is the only son of *his* mother. God continued, (*the son*) "*whom thou lovest*" (*ibid.*). Abraham answered, I love both. At last God said, "*even Isaac*" (*ibid.*). Why was this bidden in so many words? In order that he should not be confused.[2] Satan met him on the way and said, "If one assay to commune with thee, wilt thou be grieved? But who can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast confirmed the feeble knees. But now it is come unto thee, and thou faintest" (Job iv. 2—5). Abraham answered him, "Yea I will walk in my integrity" (Ps. xxvi. 1). Satan continued, "Is not thy fear (of God) thy confidence?" (Job iv. 6). Abraham replied, "Remember, I pray thee, who (ever) perished, being innocent?" (*ibid.* 7). When Satan saw that Abraham would pay no heed to him, he said, "Now a word was secretly brought to me" (*ibid.* 12). Thus I heard behind the Curtain (of

[1]) Ecclesiasticus (xliv. 20) speaks of Abraham thus: "When he was proved, he was found faithful."

[2]) If he had been merely told, "Take Isaac and offer him for a burnt offering" — he would have been dumbfounded.

Heaven),[1] The lamb is destined for the burnt offering and not Isaac. Abraham retorted, This is the punishment of a liar, that he is not believed even though he speak the truth. (T. B. Synhedrin. 89b).

105. "And get thee into the land of Moriah (Gen. xxii. 2). This is Jerusalem where Solomon built the Temple; as it is written, "and Solomon began to build the house of the Lord at Jerusalem in Mount Moriah" (ii. Chron. iii. 1).

"And offer him there for a burnt offering upon one of the mountains *which I will tell thee of*" (Gen. xxii. 2). God said to Abraham, That mountain on which thou seest a shining light and a thick cloud, there is the *Shechinah* and that is the place for Divine worship. "And Abraham rose early in the morning, and saddled his ass" (*ibid.* 3). The zealous rise early, eager to obey the Divine commandments.[2]

And he saddled:— Two men saddled their asses with joy — Abraham and Balaam. Great is the power of love! for it breaks the bounds of dignity[3]; great is the power of hatred! for it too, breaks the bounds of dignity. With Abraham, it was love which prompted him to saddle his ass to do the will of his Creator; with Balaam, it was hatred which led him to saddle his ass in order to go and to curse (the enemies of) Israel (against the word of God).[4]

[1]) פרגוד *παραγώδης the curtain* of Heaven. It is the Targum for פרכת veil or curtain. See Palest. Targ. Ex. xxvi. 31.

[2]) See T. B. Pesachim 71a.

[3]) Causing great men to gladly do the work of servants.

[4]) Thus the eagerness of Abraham under the spell of love is contrasted with the eagerness of Balaam driven by hatred.

His ass (*ibid.*):— It was taught by a tradition of the teachers of the Mishna that this ass was the offspring of that ass which was created during the twilight (preceding the first Sabbath).[1] The ass (of Abraham) was also ridden by Moses when he went to Egypt, as it is said, "And Moses took his wife and his sons, and set them upon *the ass*, and he returned to the land of Egypt" (Ex. iv. 20). This same ass will be used in future by the Son of David (the Messiah) as it is said, "behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding upon *the ass*, even upon a colt the foal of an ass"[2] (Zech. ix. 9).

"*And he took two of his young men*" (Gen. xxii.3), these were Ishmael and Eliezer.

And he rose up and went (*ibid.*):— Abraham came to Sarah and said, How long wilt thou keep thy son with thee? Is he not thirty-seven years old, yet hath he not gone forth to the house of study? Let him go with me and prepare provision for the way, for we will go to the great house of study. She provided what was necessary and the four of them went away. On the journey contention arose

To curse the enemies of Israel is a Euphemism, avoiding the use of the word "curse" in immediate connection with *Israel*. (H.M.L.)

[1]) See Pirkê Aboth v. 9.

[2]) In the Gospels the Founder of Christianity is represented as fulfilling this prophecy of the Messianic age. Strange to relate, he is said to have ridden at one and the same time upon an ass and a colt (Matt. xxi. 7; and see "*Jewish Sources of the Sermon on the Mount*" p. 143).

between Ishmael and Eliezer. Ishmael said, Now that Abraham will offer Isaac on the altar as a burnt offering, and I am his first-born son, I shall inherit |everything. Eliezer said to him, By thy life! he has already driven thee out like a woman divorced by her husband. Until thy birth I was his servant, waiting on him day and night. I shall be his heir. The Holy Spirit cried, Neither this nor that one shall inherit, but the inheritance will belong to its rightful owner. (Midrash Haggadol, 318—320, see Pirkê de R. Eliezer xxxi., and Tanchuma *in loc.*).

106. The spirit of prophecy was kindled within Abraham and he prophesied that he and Isaac would return in peace, as it is said: "We will worship, and come again to you" (*ibid.* xxii. 5). Great is the efficacy of worship השתחויה, for it was only through worship that Abraham returned in peace from Mount Moriah. Likewise our fathers were only redeemed (from Egypt) through the merit obtained by worship, as it is said, "And the people bowed the head and worshipped" (Ex. xii. 27). Likewise in the future they will only be redeemed through the efficacy of worship, as it is written: "And they shall come who were ready to perish in the land of Assyria... and they shall worship the Lord in the holy mountain at Jerusalem" (Is. xxvii. 13).

"And Isaac said... Behold, the fire and the wood: but where is the lamb for a burnt offering?" (Gen. xxii. 7). Where is the lamb? Abraham replied, Thou art the lamb. Isaac thereupon put his hands on his head and wept. He said to his father, Is this

the great House of Study concerning which thou didst speak to my mother? Then Abraham wept and plucked his hair. Isaac said to him, O my father, do not grieve, but do unto me (according to) the will of thy Father who is in Heaven.

"*And Abraham built the altar there*" (*ibid.* 9):— *The* altar (את המזבח) indicates that it had been built before. This was the altar whereon Noah sacrificed; it was the same altar which Cain and Abel used; and it was also the altar upon which Adam brought an offering. It stood where he had been created.

"*And he laid him on the altar*" (*ibid.* 9):— Isaac said, I pray thee; O my father speak not (of this sacrifice) to my mother if she be on the roof (of our house) lest she fall down and die. Abraham wept and the Ministering Angels too, cried aloud bitterly weeping with him, as it is said, "Behold the Erelim[1] (angels) cry without: the angels of peace weep bitterly" (Is. xxxiii. 7). But Isaac looked towards the mountains, for it is said: "I will lift up mine eyes unto the mountains, whence my help will come" (Ps. cxxi. 1). (Midrash Haggadol, 320—322).

107. R. Bibi [bar] Abba, in the name of R. Jochanan, said, Abraham spake before God, Lord of the Worlds! it is revealed and known to Thee that when Thou didst tell me to offer up my son Isaac for a burnt offering, I might have answered Thee: Yesterday (formerly) Thou didst say to me, "For

[1]) Erelim (אראלים) as angels, see T.: B. Kethuboth 104a The R. V. renders this word, "valiant ones."

in Isaac shall thy seed be called" (Gen. xxi. 12); and now Thou sayest, "offer him there for a burnt offering"! (*ibid.* xxii. 2). Far be it that I should have done so, but I mastered my thoughts and obeyed Thy will. So be it Thy will O Lord, my God, that when the descendants of my son Isaac meet with trouble, and they have no one to advocate[1] their cause, be Thou the one to do so. (Therefore it is said,) "The Lord will see for himself" (*ibid.* xxii. 8); Thou wilt remember unto them how their father Isaac was bound (upon the altar) and Thou wilt be full of mercy towards them. What is written after this? "And Abraham lifted up his eyes, and looked, and behold, a ram *behind* him was caught in the thicket by his horns" (*ibid.* 13). What is the meaning of (אחר)?[2] R. Jehuda b. Simon said, After many generations in time to come, his children will be caught by sin and be entangled in misfortunes, but at last they will be redeemed at the sound of this ram's horn—for it is said: "And the Lord God shall blow the trumpet,[3] and shall go with whirlwinds of the South" (Zech. ix. 14).

[1]) סניגוריא (*συνήγορος*) advocate, attorney. Israel has both an Accuser and a Defender in the Court of Heaven. The Accuser is Satan or Sammael קטיגור *κατήγορος*. The opposite term is also פרקליט *παράκλητος*, intercessor or advocate. Michael is entrusted with this office; cf. Dan. xii. 1, and see also Rev xii. 7ff. In the N. T. Jesus is the *παράκλητος* or advocate (Jo. xiv. 16 and i. Jo. ii. 1). Philo also speaks of the *Son of God* as *παράκλητος* (Vita Mos. iii. §14. M. ii. 155).

[2]) This word means *after*, as well as *behind*.

[3]) The trumpet שופר was made of the ram's horn

R. Huna, in the name of R. Chanina b. Isaac, said, All that day Abraham beheld that ram caught in the tree and how it disentangled itself and escaped;[1] again it was caught in the thicket, freed itself and escaped. Again it was caught in a bush and again it freed itself and escaped. God said to Abraham, Likewise thy children will in the future be caught by sin and become entangled with successive kingdoms, first with Babylon then with the Medes, after the Medes with Greece, after Greece with Edom.[2] Abraham said, Lord of all Worlds! will this be so for ever? God replied, Nay, for in the end they will be redeemed by the horn of this ram, "And the Lord God shall blow the trumpet and shall go with the whirlwinds of the South" (*ibid.*).

(T. J. Taanith ii. 4 p. 65d).[3]

XXIV. The Trials of Abraham.

108. Our father Abraham was tried with ten trials and he stood firm in them all, to make known how great was the love of our father Abraham.[4]

(Pirkê Aboth v. 4 and Pirkê de R. Eliezer xxvi).

[1]) Cf. Gen. Rab. lvi. 9.

[2]) Edom stands for Rome.

[3]) Cf. Gen. Rab. lvi. 9 and Lev. R. xxix. 9.

[4]) See also Aboth de R. Nathan xxiii. In the Book of Jubilees, a very early Hebrew Midrash written c. 135—105 B.C.E. we read of the *tenth* trial (xix. 8): "This is the tenth trial wherewith Abraham was tried and he was found faithful, patient in spirit. And he said not a single word regarding the rumour in the land, how that God had said that He would

XXV. The Death of Abraham.

109. R. Simeon ben Jochai said, A precious stone was worn round the neck by our father Abraham and every sick man, who beheld it, was restored to health. When our father Abraham died God suspended the stone from the sun. Abbayé said, This accounts for the proverb, "When the sun rises the illness decreases." (T. B. Baba Bathra 16b).

110. Rab Chanan bar Abba, in the name of Rab, said, On the day when our father Abraham departed this world all the great men of the nations rose and said: Woe to the world which has lost its leader, woe to the ship which has lost her pilot![1] (*Ibid.* 91a and b, and Midrash Haggadol, 381).

XXVI. Isaac and Rebecca.

111. "And Isaac was forty years old when he took Rebecca, the daughter of Bethuel the Aramean of Paddan-Aram, the sister of Laban the Aramean, to be his wife" (Gen. xxv. 20).

give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tables as the friend of God" (*ibid.* 9). In Chap. xvii. 17. seven other trials are mentioned. The enumeration in this book agrees closely with that given by Maimonides, R. Jona Girondi and R. Simon Duran See Beer's *Leben Abraham's* pp. 190—192. Beer's book gives the complete Midrashic life of Abraham.

[1]) קברינטא *κυβερνήτης* (pilot). In the Pesikta Rabbati p. 47, we read "as the ship without a pilot is bound to go under, so is Israel without leaders." For the death of Abraham, see Jubilees, xxiii. 1ff.

R. Isaac said, If the text was only intended to teach us that Rebecca came from Mesopotamia, we already knew this fact, because it says that she came from Paddan-Aram. What then is the meaning of these words of the text? Rebecca was the daughter of Bethuel (הארמי *the Aramean*)[1] who was a deceiver (רמאי); and she was the sister of Laban (הארמי *the Aramean*) also a deceiver (רמאי) and so likewise were the people of the town; whereas she alone was righteous amongst them all. To what is she to be likened? To a rose among thorns. (Gen. Rab. lxiii. 4).

XXVII. Jacob and Esau.

112. "And the boys grew" (*ibid.* xxv. 27). R. Levi said, This is to be compared to a myrtle tree and a thorn-bush which grew up side by side. When they had grown and bore blossoms the former diffused a delightful scent, whereas the latter only yielded thorns. Likewise Jacob and Esau went to and from school together till they were thirteen years old. After that time Jacob went to the houses of study and Esau went to the heathen temples.[2]

(*Ibid.* lxiii. 10).

[1]) There is a play on ארמי which is read רמאי.

[2]) Philo (Leg. Alleg. iii. §1. M. i. p. 87f) describes Esau as "a man of varied wickedness," Jacob is "full of wisdom" and "dwells in virtue." In the Testaments of the XII Patriarchs, Esau is described as becoming rich by evil means (*Gad* vii. 4). In Jubilees (xix. 13), Jacob is said to have been "a smooth and upright man, and Esau was fierce."

113. "And Esau was a cunning hunter, a man of the field" (*ibid.*). He caught his fellow-creatures by the words of his mouth;[1] (for he said), "Hast thou not stolen, who was thy accomplice?" "Hast thou not killed, who was thy accomplice?" R. Abahu said: Esau was a sportsman and a hunter, catching (men) in the home and catching (men) in the field. In the home he asked, How do people give the tithe of salt? In the field he asked, How do people tithe straw?[2] (*Ibid*).

XXVIII Isaac's Blindness.

114. "And his eyes were dim, so that he could not see" (*ibid.* xxvii. 1).

According to R. Elazar b. Azariah this refers to Isaac's inability to see the wickedness of (Esau) the evil-doer. God said: When Isaac goeth forth into the street, shall he hear the people remarking, "There goeth the father of this transgressor"? Nay, I will make his vision dim so that he will stay at home. This is the meaning of the text: "When the wicked rise, men hide themselves" (Prov. xxviii. 28).

Another explanation of the words, "And his eyes were dim *so that he could not see*" (Gen. xxvii. 1), is obtained by translating the last word מראות quite

[1]) The verb צד (he caught) is due to יודע ציד (a cunning hunter) of the text.

[2]) His hypocrisy is illustrated by these questions. Straw and salt were not subject to the tithe. Cf Matt. xxiii. 23, for the tithing of anise and cummin.

literally:— "And his eyes were dim from seeing", for when our father Abraham bound his son (Isaac) upon the altar, the Ministering Angels wept... and their tears fell into the eyes of Isaac and left their mark in his eyes, and when he became old his eyes became dim. Another account tells of the blindness as the result of beholding the (Divine) vision, for when Isaac was bound on the altar by our father Abraham, he looked up to Heaven and beheld the *Shechinah*. This was illustrated by the following parable. To what is this like? To a king who was walking near the entrance of his palace. He raised his eyes and saw the son of his friend prying after him through the window. He said, If I kill him now, I will grieve my friend. I will therefore order that the windows shall be closed. Likewise, when our father Abraham bound Isaac his son upon the altar he raised his eyes and looked upon the *Shechinah*. God said, If I kill him now, I will grieve Abraham My friend, I will therefore give orders that his eyes shall become dim. When Isaac became old his eyes grew dim. (*Ibid.* lxv. 10).

XXIX. Isaac's Blessing.

115. "Behold now, I am old, I know not the day of my death" (*ibid.* xxvii. 2).

When a man becomes old he fears death. Isaac said to Esau, "Now therefore take, I pray thee, thy weapons" (*ibid.* 3). See that thou dost not give me to eat of that which has been obtained by robbery or violence.

"And thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death" (*ibid.* 10). The *Shechinah* only rests on man when he is cheerful, as it is said, "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him" (ii. Kings iii. 15).

"And Jacob said unto his father — (it is) I; (but) Esau is thy firstborn" (Gen. xxvii. 19). The sentence was interrupted by a pause after the word "I"; it continued: "but Esau is thy firstborn." In the future, (said Jacob) I will accept the Decalogue;[1] but Esau is thy firstborn. (Lekach Tob, Toledoth pp. 64b—67a).

116. "And Isaac said unto his son, How is it that thou hast found *it* so quickly my son" (*ibid.* xxvii. 20). Thou hast found the blessing so quickly, my son! Thy father was blessed when he was seventy-five years old, and thou art only sixty-three years old.[2] (Gen. Rab. lxv. 19).

"The *voice* is the *voice* of Jacob, but the *hands* are the *hands* of Esau." (*ibid.* xxvii. 22):— Jacob has no prosperity except through his *voice* (in prayer), whilst Esau finds his prosperity through his hands.[3]

Another explanation of the text:— "The voice is the voice of Jacob" is given by R. Berachia :—

[1]) The Decalogue commences with the word אנכי ("I"). On the grouping of the words in the text see Ibn-Ezra in Gen. xxvii. 13. The Church Fathers Cassian and Chrysostomus defend Jacob's conduct. See also Ambrose, *De fuga Saeculi* viii. 48.

[2]) The calculation is set forth in Lekach Tob, Toledoth p. 67a. See Jalkut *in. loc.*

[3]) The power of the sword is implied.

As long as the *voice* of Jacob cries out (in prayer) the *hands* of Esau cannot prevail.

R. Jehuda b. R. Ilai was preaching on the text, 'The voice is the voice of Jacob." It refers (he said) to Israel who cries in the exile caused by the *hands* of Esau, who laid waste his sanctuary, slew his saints and destroyed all his good things.

(Lekach Tob, Toledoth p. 67b).

117. *"And God give thee of the dew of the heaven"* (*ibid.* xxviii. 8):— This refers to the Law, as it is said, "My speech shall distil as the *dew*" (Deut. xxxii. 2).

"And of the fatness of the earth" (Gen. xxvii. 28) refers to the Prophets.

"And plenty of corn" (*ibid.*) indicates the Talmud.[1]

"And wine (*ibid.*)— this means the Midrashim.

Another interpretation explains "the dew of the heavens" as refering to the manna, of which it is said, "And when the *dew* fell... the manna fell" (Num. xi. 9). "The fatness of the earth" indicates the well.[2] (Tanchuma, ed. Buber, Toledoth p. 68b).

118. "And Isaac trembled very exceedingly" (Gen. xxvii, 33). What is written just before this verse? "And Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in" (*ibid.* 30). How did this happen? Now when one is in the midst of light he cannot see one who is hidden in darkness, but one who is

[1]) The harvest of tradition.

[2]) The well which followed Israel in the wilderness. See T. B. Taanith 9a.

concealed in darkness is able to see one who is placed amidst light. Esau came from the street and did not see Jacob who was within the house; but Jacob saw Esau from within and hid behind the door. As soon as Esau had entered, Jacob went forth... How did Jacob know how to arrange the time so that Esau should not come and take the blessing?... Concerning Esau it is written, "Set thou a wicked men over him: and let Satan[1] stand at his right hand" (Ps. cix. 6). How so? Esau ran and caught a deer, he bound it and put it by. Then he ran again and caught another and bound it and put it on one side. Satan let them loose and they escaped. When Esau came to take his prey, he did not find a single one. Thus it happened twice and thrice, as it is said: "The slothful man catcheth not his prey" (Prov. xii. 27). Thus he wasted the hours whilst Jacob came and took the blessings, and thus it is said:— "And Jacob was scarce gone out from the presence of his father, when Esau his brother came from his hunting" (Gen. xxvii. 30). When this wicked one[2] (Esau) entered, he began in pride to call to his father: "Let my father arise and eat of his son's venison" (*ibid.* 31). Concerning Esau the text says:— "When the wicked cometh, there cometh also contempt" (Prov. xviii. 3). The expression, "Let my father arise" decreed (his punishment). For Jacob did not speak in this wise, but

[1]) Satan is not an evil angel but an adversary, a human being. See Dukes, *Rabbinische Blumenlese* p. 107.

[2]) אותו רשע "that wicked one" is the general term in Midrash for evil-doers, e. g. Cain, Esau, Pharaoh.

said, "Arise, I pray thee, sit and eat" (Gen. xxvii. 19). These expressions are those of entreaty, as well as of meekness and modesty. (Tanchuma, ed. Lublin, Toledoth, xi).

XXX. Jacob's Wandering.

119 "And Jacob went out from Beer-sheba" (*ibid.* xxviii. 10). R. Azariah, in the name of R. Jehuda b. Simon, said, When a righteous man dwells in a city he is its splendour and its beauty. When he goes forth, the splendour and beauty of the city (also) go forth. (Gen. Rab. lxviii. 6).

120. "And he went towards Haran, and he lighted upon a certain *place*" (*ibid.* 10, 11). R. Isaac said, When Jacob reached Haran he said, Perhaps I have passed by a *place* where my fathers prayed and I have not done likewise. He wished to return, but the land (where this place was situated) came to him and immediately he lighted upon that place.[1] (Midrash Haggadol, 445).

121. R. Joshua b. Levi said, The patriarchs instituted (the fixed time of) prayers. Abraham introduced the morning prayer; as it is said, "And Abraham rose up early in the *morning* to the place where he had *stood* before the Lord" (*ibid.* xix. 27). The expression עמידה (standing) indicates prayer, as it is said: "Then Phineas stood up and prayed" (Ps. cvi. 30).

[1]) See T. B. Synhedrin 95b and T. B. Chullin 91b. The Midrash tries to account for the apparent redundancy contained in the words "and he lighted upon a certain place," because we have just read that he "went to Haran."

Isaac instituted the afternoon prayer, as it is said, "And Isaac went out to *meditate* in the field at the eventide" (Gen. xxiv. 63). Meditation (שיחה) is prayer, as it is said: "I pour out my meditation before Him" (Ps. cxlii. 2). Jacob arranged the evening prayer, as it is said: "And he lighted (ויפגע) upon a certain place (במקום)"[1] (Gen. xxviii. 11). The term פגיעה means intercession, as it is said: "Therefore, pray not thou for these people, neither lift up cry nor prayer for them, neither make intercession to me (תפגע): for I will not hear thee" (Jer. vii. 16).

(Gen. Rab. lxviii. 9 and cf. T. B. Berachoth 26a).

122. "And he tarried there all night, because the sun was set" (Gen. xxviii. 11).

The Rabbis said כי בא (because was set) may be read as one word (כיבא) i. e. *extinguished*. This teaches us that God caused the sun to set before its time in order to commune with our father Jacob in private. Like the friend of a king who comes to visit him from time to time. Then the king says: Extinguish the lights, extinguish the lamps[2] for I would hold converse in private with my friend.

(Gen. Rab. *ibid.* 10, and cf. T. B. Chullin 91b).

[1]) The Midrash has also in mind the fact that מקום (place) which occurs in this context and also in the passage quoted to prove that Abraham introduced the Morning Prayer, may mean God, who is Omnipresent, the *Place* of the World (Gen. Rab. lxviii. 9). The text Gen. xxviii. 11 might be translated: "And he entreated God" (מקום). Philo also speaks of God as τόπος (Place), see de Somn. i, §11, M. i. 630.

[2]) פְּנָסִין φανός torch or lantern.

123. And he took of the stones of the place" (*ibid.* xxviii. 11). R. Jose b. Zimra said: He formed the stones into a gully within which he placed his head for he feared the wild beasts. R. Berachia, in the name of R. Levi, said: The stones which our father Jacob placed beneath his head became his bed and pillow.[1] (Gen. Rab. lxviii. 11).

124. "And he took of the stones of the place" (*ibid.*). Of the stones on which his father Isaac had been bound.[2] R. Abahu in the name of R. Simeon b. Lakish (explained the text as follows): When the stones beheld God by Jacob, they all bent down and became one stone. Jacob arose in the morning and exclaimed, How is this! I placed many stones beneath me and they have become one stone. God answered him: Thou dost not know? what thinkest thou? By thy life! just as there were many stones which have become one, so thy children shall all be righteous and have one heart, as it is said: — "From thence, from the shepherd is the stone of Israel" (*ibid.* xlix. 24). (Midrash Haggadol, 448).[3]

XXXI. Jacob's Dream.

125. "And he dreamed, and behold a ladder set up on the earth" (*ibid.* xxviii. 12).

R. Abahu said, The words of dreams neither exalt nor humiliate.

[1]) The reading פרנום is corrupt, see Jastrow (Targum Dictionary p. 1177).

[2]) See Pirkê de R. Eliezer xxxv.

[3]) See Tanchuma, Vayetzê 61 and Pirkê de R. Eliezer xxxv

The Rabbis interpret the *ladder* as pointing to Sinai.[1]

Set up on the earth (*ibid.*) is parallel to "and they (the Israelites) *stood*[2] at the nether part of the mount" (Ex. xix. 17).

"*And the top of it reached to heaven*" (Gen. xxviii. 12) is parallel to "and the mountain burned with fire unto the heart of *heaven*"[3] (Deut. iv. 11).

"*And behold the angels of God ascending and descending on it*" (Gen. xxviii. 12). We have learnt that the prophets are called *angels*, as it is written: "Then spake Haggai the Lord's *angel* in the Lord's message unto the people" (Hag. i. 13).

(Another interpretation):— "*And behold the angels of God*" (Gen. xxviii. 12). This passage refers to Moses and Aaron. *Ascending* (*ibid.*) points to Moses who "*ascended* unto God" (Ex. xix. 3).

Descending (Gen. xxviii. 12) also refers to Moses (of whom it is said), "and Moses *descended* from the mount" (Ex. xix. 14).

"And, behold, the Lord stood above him" (Gen. xxviii. 13). (Likewise with reference to the Revelation to Moses and Israel it is written): "And the Lord came down upon Mount Sinai, to the top of the mount" (Ex. xix. 20). (Gen. Rab. lxviii. 12).

126. And, behold, the Lord stood by him" (Gen. xxviii. 13). R. Abahu said, This is comparable to

[1]) The numerical values of the two words סֻלָּם (ladder) and סיני (Sinai) are identical, viz. 130.

[2]) ויתיצבו *they stood*, is from the same verb as מוצב (set up).

[3]) In both texts, heaven is brought into connection with earth.

the son of a king sleeping in a cradle, and the flies are settling down on him. When his nurse came and bent over him, they flew away. Likewise with Jacob, at first the angels of God ascended and descended on him, but when God was revealed upon him, the angels flew away.[1] (*Ibid.* lxix. 3 and T. B. Chullin 91b.)[2]

127. "The land whereon thou liest, to thee will I give it and to thy seed" (*ibid.*).

R. Simeon, in the name of Bar Kappara, said, God folded the earth like a writing-tablet[3] and placed it under Jacob's head. This is what the proverb tells us (*lit.* like a man who says): 'What thou hast beneath thy head is thine'. (Gen. Rab. lxix. 4 and T. B. Chullin 91b).

XXXII. Jacob's Prayer.

128. "And behold I am with thee, and will keep thee whithersoever thou goest" (*ibid.* xxviii. 15). The Rabbis say that God answered Jacob's prayer for all things except for his daily sustenance. Jacob prayed, If God would only be with me. God answered him, "Behold, I am with thee." Jacob continued to pray, Oh, that He would guard me on this way. God replied, "And I will keep thee whithersoever thou goest." Jacob asked, May I return in peace to my

[1]) Cf. Homer, *Iliad* vi. 130ff. (quoted by Bacher, *Agada der Pal Amoräer* ii. p. 126).

[2]) R. Simon o. Lakish is the author of the story in Chullin

[3]) פינקס (*πίναξ*) board or tablet.

father's house! God said, "And I will bring thee again into this land." Concerning his daily sustenance God vouchsafed no reply.

(Gen. Rab. lxix. 6).

129. "And he said, Surely the Lord is in this place" (*ibid.* 16). Jacob said, Surely the *Shechinah* is abiding in this place and I knew it not.

"This is none other but the house of God and this is the gate of heaven" (*ibid.* 17). R. Acha said: In future this gate will be opened for many righteous people who will be like thee. (*Ibid.* 7).

"And (Jacob) poured oil upon the top of it"[1] (*ibid.* 18). (Whence did he obtain oil?) It was poured upon him from Heaven as from the opening of a cruise. (*Ibid.* 8).

130. (If God) "will give me *bread* to eat, and raiment to put on" (*ibid.* 20). R. Joshua spoke gently to Akilas the Proselyte (saying):—

The *bread* refers to the Torah, as it is written: "Come, eat ye of my bread" (Prov. ix. 5).[2]

Raiment is the cloak of prayer[3]. When a man has proved worthy studying the Torah, he also becomes worthy of wearing the Tallith. (*Ibid.* lxx. 6).

XXXIII. Leah and Rachel.

131. "And Leah's eyes were tender; but Rachel was beautiful and well favoured" (Gen. xxix. 17).

Leah heard from the people that Rebecca (her aunt) had two sons, one elder and the other younger.

[1]) The stone.

[2]) This is the cry of Wisdom (the Divine Law).

[3]) Cf. Gen. Rab. xxxvi where שמלה is also interpreted as טלית.

Laban (her father) had two daughters, she was elder and her sister was younger. The elder cousins were to be mated, and the younger ones likewise. Leah went and sat at the crossing of the ways and asked: What is the character of the elder son? The people replied, He is a wicked man who robs his fellow-creatures. What is the nature of the younger son? They answered, He is a perfect man dwelling in tents. Then she wept,[1] until her eyes were without eye-lashes. This is what is written, "And the Lord saw that Leah was hated" (*ibid.* xxix. 31), for the deeds of Esau were hateful to her. Therefore she prayed and said, May it be Thy will that I fall not unto the lot of this wicked (Esau).

Rab Huna said, Prayer is a mighty factor, for it annulled the Divine decree and also gave Leah precedence before her sister.[2]

(Midrash Haggadol, 461f).[3]

132. "But Rachel was beautiful" (*ibid.*) The chief characteristic of Rachel was her charming personality.

(Gen. Rab. lxx. 16).

XXXIV. Jacob and Laban.

133. "And he (Jacob) abode with him the space of a month" (*ibid.* xxix. 14).

[1]) Because she was the elder girl and therefore believed that she would have to marry the wicked Esau.

[2]) In marrying Jacob the younger son, destined for the younger sister Rachel.

[3]) Cf. Gen. Rab. lxx. 16 and lxxi. 2 and see T. B. Baba Bathra 123.

R. Ammi said, The Torah teaches thee here good manners. How long should a man stay with a relation? But one month. (*Ibid.* 14).

134. "And he loved also Rachel more than Leah, and served with him (Laban) yet seven other years' (*ibid.* 30). R. Jehuda b. Simon said: It is the way of the world for a labourer to do his work for his master quite properly for the first two or three hours. Afterwards[1] he becomes slack in his work. But in the case of Jacob (it was otherwise). Just as the first years of service were efficient, so were the latter years. (*Ibid.* 20).

135 "And Laban said, Behold, I would it might be according to thy word" (*ibid.* xxx. 34).

R. Chija the Elder said: Every word spoken by Laban to Jacob was revoked ten times for it is said הן *yea* and לו (read as though it were לא *not*).[2] (*Ibid.* lxxiii. 9).

136. "And Jacob beheld the countenance of Laban" (*ibid.* xxxi. 2).

Bar Sira[3] said, The heart of a man changes his

[1]) When the master is no longer present.

[2]) Jacob told Laban that he had changed his wages *ten* times (Gen. xxxi. 41).

[3]) Bar Sira or Ben Sira (i. e. b. Sirach), author of Ecclesiasticus, a Hebrew Book of Ethics. See T. B. Syn., 100b, T. J. Chagiga ii. 77c. and Cowley and Neubauer's ed. of this Apocryphal book p. xxii. Dr. Schechter's edition of the Hebrew Text (which he rediscovered) should also be consulted, see p. xxviii, and also p. 49 for reference to J. Q. R. iii. p. 693. Zunz, *Gottesdienstliche Vorträge* pp. 106ff, deals with the subject. The reference here is to Ecclus. xiii. 25.

countenance for good or for evil (according to his feelings at the moment). God said to Jacob: Thy father-in-law is no longer well disposed towards thee, yet thou abidest here. "Return to the land of thy fathers, ...and I will be with thee" (*ibid.* 3).

(*Ibid.* lxxiii. 12).

137. "God hath seen mine affliction and the labour of my hands" (*ibid.* 42).

R. Jeremiah said: Labour is more precious than the merit of the patriarchs, for the latter only secured the preservation of wealth whilst the former saved souls. (This is proved from Scripture):— "Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me away *empty*" (*ibid.*). That labour saves souls (is derived from the text):— "God hath seen the *labour* of my hands, and rebuked thee yesternight" (*ibid.*). (*Ibid.* lxxiv. 12)

138. "And Laban called (the heap of stones) Jegar-sahadutha"[1] (*ibid.* 47).

R. Samuel b. Nachman said, Let not this (Aramaic)[2] expression be of slight value in thine eyes, for in the Torah, in the Prophets and in the Hagiographa we find that God honoured it (by using it in Holy Writ). In the Law it occurs in the passage just quoted. In the Prophets it also occurs: "Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish

[1]) This is Aramaic and means "the heap of witness," see R. V. margin.

[2]) לשון פרסי (Persian) should read לשון סורסי (Aramaic). (H.M.L.)

from the earth and from under the heavens" (Jeremiah x. 11).[1] In the Hagiographa we find; "Then spake the Chaldeans to the king in the Aramaic[2] language" (Dan. ii. 4). (*Ibid.* 14).[3]

XXXV. Jacob and the Angels.

139. "And he called the name of that place Mahanaim" (Gen. xxxii. 2).

Behold there were twice sixty myriads of angels.[4] R. Judan said, Jacob took angels from each camp, and sent them as an embassy[5] before him. Thus it is written: "And Jacob sent angels[6] before him" (*ibid.* 3). (*Ibid.* lxxxiv. 17).

140. "And Jacob was left alone; and there wrestled a man with him" (*ibid.* 24).

R. Chunja[7] said that the angel appeared to Jacob in the guise of a shepherd, who had sheep and camels just like Jacob. The angel said to Jacob: Take thy herds across (the river) first and then I will take mine after. Our father Jacob did so. The Angel said: Let us return and see if we have not forgotten

[1]) This verse is in Aramaic.

[2]) This might also be translated "in the *Syrian* language."

[3]) See T. J. Sota vii. 2, Tosaphot B. Kama 83a; and Midrash Jalkut on the verses quoted.

[4]) מחנים—two camps, each camp of angels consisted of sixty myriads.

[5]) פרוזבין *πρέσβεις* (ambassadors).

[6]) מלאכים—angels or messengers, cf. *ἄγγελος* in LXX and N.T.

[7]) In Canticles Rab. (on Canticles iii. 6) the author of this Midrash is R. Huna.

anything. When Jacob returned "there wrestled a man with him" (*ibid.*). ...At last the angel said, I will let him know with whom he is wrestling. What did he do? He touched a rock[1] with his finger and fire began to emerge. Jacob said to the angel: Wilt thou frighten me with fire? I am compared thereto, for thus it is written:— "And the house of Jacob shall be a fire... and the house of Esau for stubble" (Obad. 18).[2] (*Ibid.* lxxvii. 2).

141. "And there wrestled a man with him *until the breaking of the day*" (Gen. xxxii. 24).
That is to say until the day should dawn upon Israel bringing salvation to him. For Israel is to be compared to the dawn,[3] whilst the exile (endured by Israel) is (overshadowed) like the night. The nations of the world and the kingdoms of the evil Esau wrestle with Israel so as to lead them astray from the ways of God as it is said: "Return, return, O Shulammite,[4] return, return, that we may look upon thee" (Song of Songs vi. 13).[5] (Lekach Tob, Vayishlach, p. 84b).

142. "And he said, Let me go, for the day breaketh" (Gen. xxxii. 26).

[1]) Another reading is "*the earth.*"

[2]) R. Chama identified the wrestling angel with the protecting angel of Esau and his descendants (i. e. Rome), see Gen. Rab. lxxvii. 3. Every nation had its tutelary angel, but Israel had God for his Guardian.

[3]) See also T. J. Berachoth i. 5. and Cantic. Rab. on Canticles vi. 10.

[4]) Israel.

[5]) In this verse occurs the word *Mahanaim* which recalls an incident in the life-story of Jacob (See Gen. xxxii. 2.)

Our father Jacob said to the angel:— Art thou a thief or a gambler[1] that thou dost dread the dawn lest people see thee? He answered: No, but it is my duty now to praise God. Jacob said: Let thy companions praise Him. The angel rejoined: I dare not; for on the next day when I come to join in the hymn of praise, the angels would say to me: "Just as thou didst not praise God yesterday, likewise to-day thou shalt not praise Him." (*Ibid.* pp. 84b and 85a).

143. "And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with Elohim[2] and with men, and hast prevailed" (*ibid.* xxxii. 28).

Elohim refers to the angel. Jacob strove with heavenly beings and with earthly beings. The heavenly beings (עליונים) were represented by the guardian angel of Esau. The earthly beings (תחתונים) refer to Laban, Esau and his chiefs. (*Ibid.* p 85a).

XXXVI. Jacob's encounter with Esau.

144. "And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men" (*ibid.* xxxiii. 1).

[1]) קיביוסטום *κυβιστής* (gambler). Jastrow, Targum Dictionary p. 1323, renders the word by *burglar.*

[2]) R. V. renders the word אלהים "God."

R. Levi said, A lion[1] was angry with cattle and beast. And they asked one another, Who will go and pacify the lion? A fox said: I will go, for I know three hundred fables and I will pacify him. They said, Let us go.[2] The fox went a little way and halted, and when they asked what was the matter, he said: I have forgotten one hundred fables. They rejoined: We have enough in two hundred fables. He went a little further and again halted, and they asked: What is the matter? He answered: I have forgotten another hundred. They said: We will have enough in the remaining hundred. But when they came there he said: I have forgotten all. Now each one of us must pacify the lion as best he can!

So spake our father Jacob[3] ...I can rely on prayer (in order to pacify Esau)... or I can rely on a contest, but when he came to him, "he divided the children" (*ibid.* xxxiii. 1) and said: Let everyone rely on his own merit. (Gen. Rab. lxxviii. 7).[4]

145. "And he[5] said, What meanest thou by all this company which I met?" (*ibid.* xxxiii. 8).

All that night the Ministering Angels were divided into groups and went forth to meet the

[1]) The fable as a means of pacifying an angry person is not uncommon in Midrashic literature, see Gen. Rab. lxiv. and Bacher, Ag. d. Pal. Am. ii. 347.

[2]) אגומין—*ἄγωμεν* (We will go).

[3]) Jacob relied on three means in order to escape Esau's wrath: (1) Prayer, (2) Gifts, and (3) Combat. See Eccl. Rab. on Eccl. ix. 18 and Pesikta de R. Kahana 139a.

[4]) See Jalkut, Gen. §133.

[5]) Esau.

party of Esau. The angels asked them: To which side do you belong? If they answered that they were on Esau's side, the angels cried: Beat them, beat them .. Only when they declared that they came from the brother of *Jacob*, the angels said: Let them alone, they belong to our side. In the morning Esau asked: "What meanest thou by all this company which I met?" Jacob answered him: Did they say aught to thee? Esau replied: I have been beaten at their hands..... (*Ibid.* lxxviii. 11).

146. "And he[1] said, Let us take our journey and let us go" (*ibid.* 12).

Esau said to Jacob: Come and let us share — I and thou — the two worlds, this world and the world to come. Jacob replied: Eat thou in thy world[2] and pass on, as it is said: "Let my lord, I pray thee, pass over before his servant" (*ibid.* 14).

(Midrash Haggadol, 518).

XXXVII. The Death of Rachel.

147. "And Rachel died, and was buried in the way to Ephrath — the same is Bethlehem" (*ibid.* xxxv. 19).

[1]) Esau.

[2]) According to the Rabbis, Jacob and Esau agreed to share among themselves the two worlds. Esau selected this world and Jacob chose the world to come. The blessing which Jacob received instead of Esau, did not bring him any material advantage during his earthly life.

At the same season when Rebecca and Deborah died, Rachel died at the age of thirty-six years. Why did our father Jacob think fit to bury Rachel on the way to Ephrath? Because he saw by the power of the Holy Spirit that in the future the exiles would pass along that way. Therefore he buried her there in order that she might ask for God's mercy (on their behalf). That is what is written:— "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears..... for there is hope for thy latter end" (Jer. xxxi. 16f.).

(*Ibid.* 538f and Gen. Rab. lxxxii. 10).

XXXVIII. The Name of God.

148. "And God said unto him, I am (אל שדי) *El Shaddai*" (Gen. xxxv. 11).

This was paraphrased by Aquila as follows:— "I am faithful in rewarding every man according to his deeds."[1]

(Tanchuma, ed. Buber, Vayishlach p. 44b.)

XXXIX. The House of Esau.

149. "And Jacob dwelt in the land of his father's *sojournings*, in the land of Canaan" (*ibid.* xxxvii. 1).

[1]) In Gen. Rab. xlvi. 3. Aquila's version is given אכסיום (ἄξιος) and אנקום (ἱκανος) *i. e.* '*adequate*' or '*worthy*' and '*competent*' (See Gen. xvii. 1). Cf. Buber's note in Tanchuma, p. 89b. For the Greek text on this passage see Brooke and McLean, *The O. T. in Greek*, p. 98f. Origen also preserves Aquila's rendering of שדי (Field's *Origenis Hexaplorum*, p. 51).

R. Chunja said,[1] This is like one who travels and sees a troop of dogs. He is afraid of them and sits down among them (to make them quiet and friendly). Likewise when our father Jacob saw Esau and his dukes (chiefs) he was afraid of them and dwelt in their midst (in order to pacify them).

R. Levi compared this (episode in Jacob's life) to a smith, the door of whose workshop was open to the middle of the street.[2] His son who was a goldsmith, opened his shop on the opposite side of the street. The smith saw that people were bringing bundles of thorns into the town. Whereupon he said: Whither are all these bundles being brought? There was a prudent man near by who said: Art thou afraid of these bundles? If a spark come forth from thy smithy and another from thy son's workshop, thou wilt burn them all. Likewise, when our father Jacob saw Esau and his chiefs he became afraid. God said to him: Art thou afraid of these? If but one spark come from thee and one of thy sons,[3] ye would consume all of them. This is what is written: "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of

[1]) Another form for Huna. This Midrash is based on the interpretation of the words בארץ מגורי אביו *in the land of the fears of his father.*

[2]) פלטיא—πλατεῖα (highway).

[3]) Refers to Joseph.

Esau for stubble, and thoy shall burn among them and devour them" (Obad. 18).

(Gen. Rab. lxxxiv. 5).[1]

XL. Joseph and his Brethren.

150. "They could not speak peaceably unto him" (Gen. xxxvii. 4).

R. Ahaba b. Zeïra said: Thou mayest learn the praise of the sons of Jacob even from their censure... What was in their hearts was in their mouth, and therefore "they could not speak peaceably" unto Joseph. (*Ibid.* lxxxiv. 9).

"And, lo, my sheaf arose, and also stood upright" (*ibid.* 7).

R. Levi said: This points to the future. The tribes of Israel will one day be like dumb idols אלמים[2] when they prostrate themselves before the calves made by Jeroboam. (*Ibid.* 10)

"And his brethren said to him, Shalt thou *indeed* reign[3] over us?" (*ibid.* 8).

Because they grieved him by sneering at him (by repeating his words and doubling his expressions) kings arose from him (who ruled over them).

(*Ibid.* 10).

[1]) See Jalkut §140, Jalkut on Obadiah §549, and T. B. Baba Bathra 123a and cf. Tanchuma, Vayesheb, I.

[2]) אלילים (idols) and אלמים (dumb) are suggested by אלמות (sheaves).

[3]) The verbal form is repeated in the Hebrew text: מלך תמלך.

XLI. Joseph in Egypt.

151. "And Joseph was brought down to Egypt" (*ibid.* xxxix. 1).

Do not read הוּבַד (*was brought down*) but read הוֹרִד (*brought down*). Joseph caused his father and brethren to come down to Egypt.

R. Tanchuma said: To what is this like? To a cow which refused to bear the yoke intended for her. What did they do (in order to overcome the animal)? They took her calf from following her and drew it to that place which they desired to plough. The calf lowed, and the cow hearing the lowing of her offspring, went against her will and welfare for the sake of her calf. Likewise God sought to fulfil the decree (foretold to Abraham):— "Know of a surety that thy seed shall be a stranger in a land that is not theirs" (*ibid.* xv. 13). God brought about that all these things should be accomplished, and (thus) they came to Egypt (redeeming a pledged promise). (Tanchuma, Vayesheb, 4).[1]

152. "And the Lord made all that he did to prosper in his hand" (*ibid.* xxxix. 3).

Potiphar noticed that Joseph was muttering to himself and he said: What art thou saying? Perhaps thou dost work witch-craft against me. Joseph replied, I am only praying to God that I may find grace in thine eyes. It is therefore written: "And his

[1]) See also Gen. Rab. lxxxvi. 2.; Shocher Tob, Ps. cv. 5. and cf. T. B. Sabbath 88a.

master *saw* that the Lord was with him" *(ibid.)*.

(*Ibid.* 8).[1]

153. "And the Lord made all that he did to prosper in his hand" (*ibid.* xxxix. 3).

Joseph prepared spiced wine[2] for his master He asked him, What art thou mixing for me? Joseph replied, Spiced wine. And if Potiphar rejoined, I wish to have absinthe,[3] it became absinthe. If he said, I wish to have pure wine, it became pure wine. And if he said, I wish to have boiled wine,[4] it became boiled wine. So with water and all other things, "the Lord made all that he did to prosper in his hand". When his master saw this, he delivered to Joseph all his keys and he did not concern himself with anything. Thus it is said, "And he knew not what was with him" (*ibid.* 6). When Joseph saw how he was situated, he began to eat and drink and to dress his hair and said: Blessed be God who has made me forget my father's house. But God answered:— Thy father is mourning in sackcloth and ashes for thee, whilst thou art eating and drinking and dressing thy hair, behold thy mistress will become attached to thee and distress thee.

(*Ibid.* 8).[5]

[1]) See Tanchuma, Nasso (ed. Buber, p. 34) and Numb. Rab. xiv. 3.

[2]) קונדישון *κονδῖτον* (wine containing honey and spices).

[3]) פסינתשון *ἀψινθίτης* (bitter wine, absinthe).

[4]) Must or new wine was often boiled down to a small portion of its original quantity, and mixed afterwards for drinking purposes. The Romans called it "defrutum", cp. Virgil, Georgics i, 295. (H.M.L.)

[5]) Cf. Gen. Rab. lxxxvii. 3.

XLII. Joseph before Pharaoh.

154. But there was none that could interpret them unto Pharaoh" (*ibid.* xli. 8).

R. Joshua of Sichnin, in the name of R. Levi, said: The wise men of Egypt interpreted Pharaoh's dream, but their words did not satisfy him.[1] (They said): The seven well-favoured kine mean that thou wilt beget seven daughters. The seven ill-favoured kine mean that thou wilt bury seven daughters. Likewise they said: The seven good ears of corn are seven kingdoms which thou wilt conquer. The seven evil ears of corn are the seven provinces[2] which will rebel against thee. (Gen. Rab. lxxxix 6, cf. Jalkut § 147 and Lekach Tob *in loc.*).

155. Why was all this necessary?[3] So that Joseph should come last and obtain dignity. God said, If Joseph came first and interpreted the dream, he would not have met with that recognition. The magicians of Pharaoh could have said, Hadst thou asked us we would have immediately interpreted it to thee. But God waited until they had wearied themselves and had driven forth Pharaoh's spirit (of patience), when Joseph came and restored it. Concerning this Solomon said: "A fool driveth out all his spirit" (Prov. xxix. 11). This applies to the *wise men* of Pharaoh. "But a

[1]) Lit. 'their voice did not enter his ears.'

[2]) איפרכיות ἐπαρχία (province), on this word see Bacher, Ag. d. Pal, Am. ii. p. 331 n. I.

[3]) First, the interpretation of the Egyptians, then the interpretation of Joseph.

wise man keepeth it back and stilleth it" (*ibid.*), this was Joseph, as it is said: "There is none so discreet and *wise* as thou" (Gen. xli. 39).

(Gen. Rab. lxxxix. 6).

156. R. Chiya b. Abba, in the name of R. Jochanan, said, that when Pharaoh said to Joseph, "and without thee shall no man lift up his hand or his foot in all the land of Egypt" (*ibid.* 44), his astrologers[1] said: Wilt thou make a slave, whom his master bought for twenty pieces of silver, rule over us? Pharaoh answered: I see traits of royalty in him. They replied: If that be so, he ought to know the seventy languages.[2] Gabriel[3] came and taught Joseph the seventy tongues, but he could not learn them all. Whereupon Gabriel added one letter of God's Name to that of Joseph and he was able to learn them. Thus it is written, "He appointed it for a testimony in Joseph ביהוסף,[4] when he went over the land of Egypt; where I *heard* a language that I knew not" (Ps. lxxxi. 5). On the morrow Joseph answered in every language in which Pharaoh spoke to him. But when Joseph spake to the king in the Holy language (Hebrew), he did not understand what Joseph was

[1]) איצטגנינוי ὁ στεγανός (a reserved person).

[2]) The seventy nations of the world had their different languages.

[3]) The angel Gabriel was identified by some of the early mediaeval Jewish Philosophers with the Holy Spirit רוח הקדש or the *Active Intellect*. See Kaufmann, *op. cit.* p. 205.

[4]) The usual form יוסף has here an additional ה one of the letters of the Tetragrammaton. The verse from Ps. lxxxi. speaks of a language being heard which was unknown.

saying. Pharaoh said: Teach me this language. He taught him, but he could not learn. Pharaoh said: Swear to me that thou wilt not reveal this, and he swore to him. When afterwards, Joseph said to the king: "My father made me swear" (Gen. l. 5), Pharaoh replied, Go and ask that thy oath be annulled. Joseph said: I will also be released from thy oath. Thus Pharaoh, although he did not wish it, said: "Go up, and bury thy father, according as he made thee swear" (*ibid.* 6). (T. B. Sota. 36b).

XLIII. The Brethren of Joseph in Egypt.

157. "Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons, Why do ye look one upon another?" (*ibid.* xlii. 1).

Jacob said to his sons: Ye are strong and ye are beautiful men, enter not through one gate nor stand in one place, lest the evil eye[1] rest on you.

(Tanchuma, Mikkêtz 8. and Gen. Rab. xci. 6).

158. "And Joseph's brethren went down" (*ibid.* 3).

The text ought to have read:— "And *the children of Israel* went down"; what is the meaning then of the words "*Joseph's brethren*"? This indicates that, at first, they did not treat Joseph in a brotherly

[1]) The 'evil eye' or bewitchment usually signifies jealousy, cf. Lexicons on 'fascinum' and *βασκανία*. Tertullian, *de Virg. Vel.* 15 says, Among the gentiles also there is something to be feared which they call 'fascinum' the unhappy issue of excessive praise and glory. Cf. Mayor's note on Juvenal X, 41—2. (H.M.L.) See also Ecclus. xiv. 6, 8 עין רע in Heb. ed. Schechter, p. 8, and cf. Gal. iii. 1.

way,[1] for they sold him. In time they regretted their action and said daily: When shall we go down to Egypt and restore our brother to his father? When their father told them to go down to Egypt, they were all possessed of the one thought of bringing Joseph back.

R. Jehuda b. Simon said: Joseph also knew that his brothers would come down to Egypt to buy food. What did he do? He placed watchmen at all the gates and said to them: Notice everyone who comes in to buy food, write down his name and his father's name and bring me your tablets in the evening. They did this. And when the sons of Jacob came, each one entered by a different gate and they wrote down their names and their father's name. At night the watchmen brought their tablets before Joseph. One read: "Reuben the son of Jacob," another: "Simeon the son of Jacob" and so all the rest. Forthwith Joseph commanded the watchmen: Close all the store-houses except one. He gave the names of his brothers to the overseer of that store-house and said: Behold, when these men come to buy provisions from thee, arrest them and send them to me. Three days passed but they came not, and Joseph sent seventy strong men of the royal retinue to search for his brethren in the streets. They went (on their quest) and found them in a thoroughfare of ill-repute. What were they doing in this thoroughfare? They thought as

[1]) Cf. *Test. XII. Pat.*, Simeon ii. 6ff who declared: "that I regarded him not as a brother."

follows: Our brother Joseph was beautiful in form and comely in appearance and he may be kept here. The watchmen arrested and brought them before Joseph. Forthwith "Joseph saw his brethren, and he knew them, but made himself *strange* unto them, and spake harsh words to them" (*ibid.* 7), that is, he became as a *stranger* unto them. He then took his cup and knocked thereon and spake thus: I see in this cup that ye are spies. They replied: "We are true men" (*ibid.* 11). If ye are true men, said Joseph, why did ye not all enter by one gate? They rejoined: Our father spake thus: Enter not by one gate. Joseph asked them, What were ye all doing in that street? Were ye not afraid of the evil eye there? Such was not your father's order! They replied: We had lost something which we sought to find there. He asked: What loss was that? I see in the cup that two of you destroyed the great city of Shechem and that afterwards ye sold your brother to the Arabs. This divination astonished them and they said: "We are twelve brethren, the sons of one man" (cf. *ibid.* 13). Joseph asked: Where are the other two? They replied: "One is not, for he is dead and the youngest is this day with our father" (*ibid.* 13). And Joseph answered: Bring your youngest brother to me. He thereupon, took Simeon and "bound him before their eyes" (*ibid.* 24) because he had pushed him into the pit, and also parted him from Levi so that they could not conspire against him[1]. Whereupon Simeon spake

[1]) See Targ. Ps.-Jon. on Gen. xxxvii. 19. 20. and xlii. 24.

to his brethren: Thus ye behaved towards Joseph and will ye act likewise towards me? They said: What shall we do? Shall the members of our families die of hunger? Simeon answered: Do as ye will; I will now see who will lead me into prison. At that time Joseph had sent to Pharaoh saying: Send me seventy of thy mighty men, because I have discovered robbers whom I wish to cast in fetters. He sent them to Joseph and the brothers of Joseph saw what he intended to do. Joseph commanded the mighty men to take Simeon to prison. And when they approached him, he cried out at them and when they heard his voice, they fell on their faces and broke their teeth..... But Joseph's son, Manasseh, was there with his father and Joseph said to him: Rise thou. Immediately Manasseh arose and dealt Simeon a blow,[1] led him to prison and bound him in fetters, saying, Simeon shall remain in fetters until ye bring your (youngest) brother and thereby corroborate your words, meanwhile "Joseph commanded their vessels to be filled with corn" (*ibid.* 25).

They came to their father and told him all that had happened, and when Jacob asked: Where is Simeon? they replied, that he had been kept in Egypt on account of their youngest brother. He told them that they were bereaving him of his children.

[1]) In Midrash Abkir (quoted in Jalkut §148) Simeon says: "This is a blow such as only one of our family can deliver." The strength of Simeon is mentioned by the *Test. XII. Pat.* (Sim. ii. 2). In this book we also read of his antipathy to Joseph (ii. 6ff.).

Reuben then said to his father: "Thou mayest kill my two sons" (*ibid.* 37). Jacob replied: Are not thy sons also my sons? Thereupon, Judah told them to leave their old father alone until the bread was consumed. My father, said he, if Benjamin go with us he may be seized or he may not, but if he go not with us, we all shall die. It is better to leave that which is doubtful and to grasp what is sure.[1] Jacob then asked, Who will be surety for him? and Judah answered: "I will be surety for him" (*ibid.* xliii. 9). Therefore it is said: "And Jacob saw that there was corn in Egypt" (*ibid.* xlii. 1).

(Gen. Rab. xci. 6., Jalkut § 148 and Tanchuma, Mikkêts § 8, and Vayiggash § 4).

159. "And Jacob saw that there was corn in Egypt" (*ibid.* xlii. 1).

Why does the text not say אוכל במצרים "food in Egypt"? Has not the text already said: "all the land of Egypt was famished"? (*ibid.* xli. 55). What then is the meaning of יש שבר ("there was corn")? Do not read יש שבר but read יש סבר[2] ("their was hope"); for Jacob foresaw dimly[3] that his hope was in Egypt. What was his hope? It was Joseph.

(Gen. Rab. xci. 6).

[1]) Cf. Josephus, *Ant.* ii. 6. 5.

[2]) The Midrash reads שֹׁבר instead of שֶׁבר.

[3]) אספקלריא *σπεκλάριον* literally, "as in a looking-glass." This word is used metaphorically to denote prophetic vision of a degree inferior to that conveyed by the Holy Spirit. In Lev. Rab. (i.) the clear vision *(polished glass)* is contrasted with the dim vision *(unpolished glass)*. Moses saw the divine vision through a clear

160. "And God Almighty (ואל שדי) give you mercy before the man" (*ibid.* xliii. 14).

"Happy is the man whom thou chasteneth, O Lord, and teachest out of thy law" (Ps. xciv. 12). (Learn) from the patriarchs of the world, to whom afflictions came, yet they were not impatient with the *Shechinah*. Thou also must not be fretful when afflictions overtake thee.

"God Almighty" (אל שדי): Jacob said to his sons, He who spake to the world, It is enough![1] May he also say: It is enough! with reference to my misfortunes.

"May He give you mercy" (*ibid.*):— The great mercy which characterizes Israel was the outcome of the (persecutions endured in the various) exiles.

"And Joseph *saw* Benjamin with them" (*ibid.* 16):— He *saw* and rejoiced. Likewise it is said of Aaron, "And when he *seeth* thee,[2] he will rejoice in his heart" (Ex. iv. 14).

"And they said, Oh my lord, we came indeed down"[3] (Gen. xliii. 20).

They said to him, This is a degradation (ירידה)

medium, whereas the other prophets saw, as it were, (אספקלריא) through a glass. Philo seems to know something of this idea, see *De Dec.* § 14 M. ii. 191 and see also I. Cor. xiii. 12.

[1]) It is enough (דַּי). Thus שַׁדַּי *(Almighty)*=שֶׁדַּי *(that it is enough)*. God imposed limits and also gave sufficiency to the world.

[2]) Moses.

[3]) ירד ירדנו The finite verb is emphasized by the infinitive absolute, the idea of the action being thus repeated.

to us. For verily in our own land we were wont to sustain other people; and now, we need thy support.

"And he[1] asked them of their welfare, and said, Is your father well, the old man of whom ye spake?" (*ibid.* 27).

Your father refers to Jacob. *The old man* means Isaac, because he was still alive when Joseph was sold.

"And they said, Thy servant our father is well, he is yet alive" (*ibid.* 28). But the *old man* is dead,[2]

"And he lifted up his eyes, and saw Benjamin his brother, his mother's son" (*ibid.* 29): He was just like his mother.[3]

"And he[4] said, God be gracious unto thee, my son" (*ibid.*). R. Benjamin b. Levi said: Since we hear of the grace of the eleven other tribes (children of Jacob)[5], as it is said: "The children which God hath *graciously* given (אשר חנן) thy servant" (*ibid* xxxiii. 5); therefore Joseph prays for grace on behalf of Benjamin, as it is said: "God be *gracious* unto thee (יחנך), my son" (*ibid.* 29).

"And Joseph made haste; for his bowels did yearn upon his brother" (*ibid.* 30). From of old our fathers were merciful.

[1]) Joseph.

[2]) The brothers do not mention "the old man" (זקן) in their reply to Joseph's inquiry.

[3]) In the Midrash Haggodol *in loc.* and Tanchuma *in loc.* the reading is not as here דומה לאמו but דמות דיוקנו של אמו *the likeness of his mother's image.* דיוקנו=איקון εἰκών (image). Gen. Rab. (*in loc.*) reads אביו instead of אמו. This is a mistake.

[4]) Joseph.

[5]) Benjamin had not yet been born when Jacob spoke to Esau after the return from Laban.

"*And he sought where to weep*" (*ibid.*). This text teaches that weeping extinguishes the glowing embers of the heart.

"And they sat before him, the firstborn according to his birthright" (*ibid.* 33). What did (Joseph) do? He took the cup and pretended to conjure[1] therewith. He spake:— Judah is a king, let him sit at the top of the table. Reuben, the eldest son, is to be next to him. As for me, I have no mother and Benjamin is motherless also, therefore he shall sit next to me.

"And he took messes unto them from before him; but Benjamin's mess was five times so much as any of theirs" (*ibid.* 34).

Joseph, Asenath, Manasseh and Ephraim each gave their mess to Benjamin who also received his own share with his brethren.

"And put my cup, the *silver* cup, in the sack's mouth of the youngest" (*ibid.* xliv. 2). They sold him for *silver* and with *silver* he grieved them. (He said): Let my silver cup come and make atonement for the (deed wrought by the) twenty pieces of silver.[2] (Lekach Tob, Mikkêtz p. 106a and b).[3]

161. "As soon as the morning was light, the men were sent away" (*ibid.* xliv. 3).

[1]) מקיש *to knock.*

[2]) This was the purchase price received by the brethren when they sold Joseph, cf. Gen. xxxvii. 28.

[3]) Cf. Gen. Rab. xcii. 5; Jalkut §150.

Joseph said: If I send them at night no one will be able to overpower them because they are compared to wild animals which only rule by night, as it is said: "Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth" (Ps. civ. 20). Whence do we know that the brethren were compared to the wild beasts? Because Judah is spoken of as "a lion's whelp" (Gen. xlix. 9). Dan is called "a serpent in the way" (*ibid.* 17). Naphtali is "a hind let loose" (*ibid.* 21).

"And when they were gone out of the city and were not yet far off" (*ibid.* xliv. 4). Joseph said, If they are far off no one will master them.

"Joseph said unto his steward, Up, follow after the men" (*ibid.*), as long as the dread of the city[1] is still upon them.

"And the cup was found in Benjamin's sack" (*ibid.* 12). When this happened they became angry and said to him; Ah! thief, son of a thief! Thy mother put our father to shame and thou puttest us to shame[2]. He replied: Am I guilty of the sin of the goat[3] or the sale of brother by brother? Thereupon they tore their garments.

R. José said: May my portion be cast with those who are accused innocently. Know that Benjamin was accused although he was innocent, and because he was beaten between his shoulders[4], he

[1]) The forces of the city would be able to overpower them.

[2]) See Gen. xxxi. 19.

[3]) Refers to the sin of Judah with Tamar.

[4]) See Deut. xxxiii. 12.

was found worthy of having the *Shechinah* abiding in his territory.[1]

"They rent their garments" (*ibid.* 13):

God said to them, Ye made your father tear his garments for no real reason, likewise also ye shall be made to tear your garments for no real reason.

"And Judah said, What shall we say?" (*ibid.* 16)— with reference to the money (found in our sacks, on our first visit to Egypt). "What shall we speak?" (*ibid.*) — concerning the second occasion when we found the money. "Or how shall we clear ourselves?" (*ibid.*) — about the cup.

"God hath found out the iniquity of thy servents" (*ibid.*).

R. Isaac said, This is like unto a creditor who found occasion to reclaim money owing to him. This may be illustrated by a parable about ten men who borrowed from the king. If he meet one of them, he will make no claim for his debt. But if he encounter them all together, he says: This is the proper hour to demand my debt. Likewise, as long as the brethren of Joseph were scattered abroad God did not enforce upon them the claims of Joseph. But when they were all thrown together, He claimed His debt. This is the meaning of the words: "God hath found out the iniquity of thy servants."

(Midrash Haggadol, 651—655).

162. "Then Judah came near unto him" (*ibid.* 18).

According to R. Jehuda the expression 'came

[1]) The Temple stood in the territory of Benjamin and Judah.

near' (ויגש) indicates war, as it is said: "So Joab and the people that were with him *came near* unto the battle" (II. Sam. x. 13).

According to R. Nehemiah the term הגשה 'coming near' implies conciliation, as it is said: "Then the children of Judah *came near* unto Joshua in Gilgal"[1] (Josh. xiv, 6).

The Rabbis say that it suggests entreaty, as it is said: "And it came to pass... that Elijah *came near* and said, O Lord" (I. Kings. xviii. 36).

When Judah saw that Joseph intended to keep Benjamin in his power he said: This is entirely my concern. Verily I said to my father: "If I bring him not unto thee and set him before thee, then let me bear the blame for ever" (Gen. xliii. 9); therefore "*Judah* came near unto him."

"And he said, Oh my lord" (*ibid.* 18). It is Violence, my lord![2]

Judah thus said to Joseph: Didst thou not say to us, "Bring him down unto me, that I may set mine eyes upon him"? (*ibid.* 21) That is as though thou spakest, I cannot believe you that Benjamin is alive until I have set mine eyes upon him and

[1]) In order to become reconciled.

[2]) The words בִּי אֲדֹנִי read quickly together produce the expression of בִּיאֲדֹנִי, the first half being similar in sound to the Greek word *βία* which means *violence*. The preacher speaking to a Palestinian audience who heard Greek spoken about them, ventured upon this strange etymological exposition. Examples of this kind are not infrequent in both Christian Patristic and heathen literature of the time.

have seen him. Now thou dost say, He shall be my slave! Is this "setting thine eyes" upon him?

"My lord asked his servants, saying" (*ibid.* 19). R. Chiya b. Abba said, The entire speech of Judah from verse (18) till the words "And Joseph could not refrain himself" (xlv. 1), spoken in the presence of his brothers, was full of words of conciliation for Joseph, his brothers and Benjamin. Joseph was reconciled when he saw how Judah risked his life for the children[1] of Rachel. His words reconciled his brethren, when they saw how he risked his life on their behalf. He also reconciled Benjamin, implying by his words:— Just as I once gave my life for thee,[2] so I give now my life for thy (younger) brother.[3]

"And thy servant, my father, said unto us" (*ibid.* 27).

Because Joseph listened to Judah when speaking of his father as "thy *servant* my father" he died before any of his brethren.[4]

"Now therefore, let the servant,[5] I pray thee, abide instead of the lad a bondman to my lord" (*ibid.* 33). He displayed to Joseph by this offer his love for Benjamin.

"Then Joseph could not refrain himself" (*ibid.* xlv. 1).

[1]) Judah saved Joseph from death (Gen. xxxvi. 26) and now stoutly defended his brother Benjamin. (H. M. L.)

[2]) Joseph.

[3]) Benjamin.

[4]) It was disrespectful on the part of Joseph to allow Jacob to be spoken of as his servant.

[5]) Judah.

'To refrain himself' means to 'master himself.' Our forefathers were always full of mercy.

"And he wept aloud" (*ibid.* 2), for he was overcome with compassion. (Lekach Tob, Vayiggash, pp. 107b—108b.)

XLIV. Jacob's sojourn in Egypt.

163. "And he said, I am God, the God of thy father; fear not to go down into Egypt" (*ibid.* xlvi. 3).

Our father Jacob said: Isaac, my father, wished to go down to Egypt, but God said to him, "Go not down into Egypt" (*ibid.* xxvi. 2), how shall I go down? On this account he offered sacrifices unto the God of his father Isaac.

"And he sent Judah before him unto Joseph" (*ibid.* xlvi. 28). This is the usual way of the world to inform one's neighbour that he is about to visit him. Thou wilt find that Jethro did this: "And he said unto Moses, I thy father-in-law Jethro am come unto thee" (Ex. xviii. 6). Hence our Rabbis infer, Never let a man enter his own house suddenly[1] much less the house of his neighbour.[2]

"And Joseph made ready his chariot" (*ibid.* 29). He did this himself. Love lessens labour when done by the great.

"And Israel said unto Joseph, Now let me die', (*ibid.* 30).

[1]) Unexpectedly. Unnecessary shocks are to be avoided.

[2]) T. B. Pesachim 112a, and Derech Eretz Rabba 5.

That is to say, even though I die now I will not fear.

"And they said unto Pharaoh, To sojourn in the land are we come" (*ibid.* xlvii. 4).

When Pharaoh asked them, What is your occupation? They replied, Thy servants are shepherds. He then asked them, What benefit shall I derive from your presence in my land? Is not "every shepherd an abomination unto the Egyptians"? (*ibid.* xlvi. 34). But before Pharaoh could say this, they began to tell him: "To sojourn in the land are we come." We have not come down to settle here permanently, but only to sojourn temporarily "for there is no pasture for thy servants' flocks". Had there been pasture in Canaan, we should not have come down into Egypt. Moreover, lest thou shouldst say that the famine was not very sore, the text continues; "for the famine is sore" (*ibid.*), hence thou[1] mayest know that we have come down here under pressure of circumstances. (*Ibid.* pp. 111a. ff).

XLV. The Blessing of Jacob.

164. "And Jacob called unto his sons, and said: Gather yourselves together[2], that I may tell you that which shall befall you in the latter days" (*ibid.* xlix. 1).

What is the meaning of האספו ('Gather yourselves together')? It means "purify yourselves"[3] as

[1]) Pharaoh.

[2]) האספו.

[3]) Num. xii. 14. is quoted by Ibn Ganach as a support for this interpretation; cf. Neh. xii. 28, 30, and see Gen. Rab, xcviii. 2.

it is written: "And wave his hand over the place, and recover the leper" (II. Kings v. 11). Jacob wished to reveal the end[1] to them, but immediately the *Shechinah* was revealed upon him[2]. When he beheld the *Shechinah* he began to charge them concerning the Unity of God. They said to him, Are we in any way suspected by thee, as to our faith in God's Unity? Why dost thou charge us? "Hear O Israel, the Lord is our God, the Lord is one" (Deut. vi, 4). 'Israel' in this context refers to our father Israel. Thereupon Jacob replied in a whisper[3]: "Blessed be the name of His glorious Kingdom for ever and ever[4]."

"Hearken unto Israel your father" (Gen. xlix. 2). Your Father in Heaven has consented to agree with the blessing of your father Israel.

"Reuben, thou art my firstborn" (*ibid.* xlix. 3).

R. Samuel b. Nachman said: — He was the firstborn as regards genealogy; as it is written: — "Reuben, Jacob's firstborn. And the sons of Reuben" (*ibid.* xlvi. 8, 9)[5]. He was the first to repent (when the brethren ill-treated Joseph); "And Reuben re-

[1]) The Messianic Age.

[2]) See T. B. Pesachim 56a and Gen. Rab. xcviii. 2. for the opposite view that the *Shechinah* left him on this account.

[3]) These words are still said in a whisper except on the Day of Atonement.

[4]) Cf. Ps. lxxii. 19., see also T. B. Pesachim 56a and Siphrê, Veatchanan p. 31.

[5]) In this list of the children of Israel who went to Egypt Reuben is mentioned first.

turned unto the pit" (*ibid.* xxxvii. 29). He was the first to receive the heritage in the division of the land among the tribes (see Numb. xxxii. 1). He was also the first to be led inte exile (see I. Chron. v. 26). He took precedence in the allotment of the cities of refuge (cf. Deut. iv. 43).

"Simeon and Levi are brethren; weapons of violence are their swords" (Gen. xlix. 5).

The word מכרתיהם (their swords) points to their sale of Joseph[1]. When Judah said, "Come, and let *us* sell him to the Ishmaelites" (*ibid.* xxxvii. 27), Simeon and Levi did so. The younger brethren did not venture to speak before their elders, and Reuben (the firstborn) was not present at the sale of Joseph.

"Judah, thee shall thy brethren praise" (*ibid.* xlix. 8).

R. Phineas said: Judah, thou wast blessed according to thy name[2], for thy mother praised thee thus:— "This time will I praise אודה the Lord, therefore she called his name יהודה Judah" (*ibid.* xxix. 35). Likewise Jacob said: "Thy brethren *praised* thee."

"Zebulun shall dwell at the haven of the sea" (*ibid.* xlix. 13).

Zebulun was devoted to commerce;[3] but he became dissatisfied[4] with Divine providence, as it is

[1]) מכר *to sell* is considered by the Midrash to be connected with the word מְכֵרֹת (swords), cf. Gen. Rab. xcviii. 5.

[2]) יהודה from the root ידה (Hiphil form) *to praise.*

[3]) פרקמטיא (*πραγματεία*) business.

[4]) Cf. T. B. Megilla 6a.

said: "Zebulun was a people that jeoparded their lives unto the death" (Judges v. 18). Why was this? Because "Naphtali was situated upon the high places of the *field*" (*ibid.*). Zebulun said to God: Lord of the worlds! Thou hast given lands to my brother (Naphtali), to me hast thou given seas and rivers. To him hast Thou given *fields* and vineyards, to me hast Thou given hills and valleys. God answered: O Zebulun, all the tribes have need of thee in order to obtain the purple-shell[1], as it is said: "And the *hidden treasures of the sand*" (Deut. xxxiii. 19). The *treasures* mean the purple-shells; the *hidden* things are the thunny fish;[2] *the sand* refers to white glass.[3]

"Issachar is a strong ass" (Gen. xlix. 14). He applied himself to the study of the Law, bearing its yoke just like the ass which bears its burden.[4]

"Dan shall judge his people, as *one* of the tribes of Israel" (*ibid.* 16).

Dan will have *one* (descendant as saviour) even as there is only *one* God of the world.[5] What is

[1]) Necessary for obtaining the purple dye תכלת to be placed with the Fringes on the corners of men's garments, see Numb. xv. 38, 39, cf. Pliny H. N. xxi. §46.

[2]) Thunny-fish was a great delicacy at table and there was a great trade in these, cf. Pliny, *op. cit.* ix. §44. (H.M.L.)

[3]) Expensive ware. In all three industries the Phoenician coast was prominent. (H.M.L.)

[4]) The value of the comparison will be lost sight of, unless we bear in mind how valuable the ass is in Palestine. The patient disposition is characteristic of this animal.

[5]) Cf. Gen. Rab. xcviii. 13. The reference is to Samson.

written about him? "And the spirit of the Lord *began to move him*[1] in the camp of Dan, between Zorah and Eshtaol" (Jud. xiii. 25). Two Amoraim[2] differ as to the interpretation of this verse. One said: — When the Holy Spirit rested on him, his *steps* were extended from Zorah to Eshtaol. The other Amora said:— When the Holy Spirit covered him his locks rustled against each other like the tingling of a *bell* whose sound was heard from Zorah to Eshtaol.[3]

"Gad, a troop shall press upon him; but he shall press upon their heel" (Gen. xlix. 19). Every troop which they will bring against him — he will press upon their heels. Some teachers said that Elijah, who will come at the dawn of the Messianic age,[4] will be of the tribe of Gad; for he will come to subvert the foundation of the nations of the world.[5]

[1]) לפעמו lit. *to beat him*; from the root פעם we get the words (1) פעם *a pace, a beat*, (2) פעמון, *a bell*. Hence arises the possibility of the double interpretation. (H.M.L.)

[2]) Talmudic authorities who followed the Tannaim.

[3]) So manifest was the divine mark upon him. According to the first Amora, he strode with gigantic stride owing to his inspiration; according to the other, there was upon his head a rustling of the Holy Spirit, like the divine presence indicated in the rustling of the leaves (cf. II, Sam. v. 24). (H.M.L.)

[4]) The Hebrew for *heel* in the text is עקב. This suggests עיקבתא דמשיחה at the *end* (of this world—just before the dawn) of the Messianic age; see Mishna, Sota ix, 14; T. B. Sota 49b, Synhedrin 96a. Elijah is the forerunner of the Messiah (Mal. iv. 5). Ibn Ezra and Kimchi *in loc.* render עקב *at the last* (באחרונה).

[5]) Cf. Gen. Rab. lxxi. 9, and xci. 11.

"Out of Asher his bread[1] shall be fat" (*ibid.* 20). His daughters were to be beautiful and fit for kings.

"Naphtali is a hind[2] let loose: he giveth goodly words" (*ibid.* 21). The verse refers to his leadership in the period of the Judges, as it is written; "And she sent and called Barak[3] the son of Abinoam" (Judg. iv. 6).

"He giveth goodly words" refers to the song of Deborah and Barak, as it is said: "Then sang Deborah and Barak the son of Abinoam" (*ibid.* v. 1).

"Joseph is a fruitful bough" (Gen. xlix. 22). The righteous are compared to trees, as it is written:— "The righteous shall flourish like the *palm tree*" (Ps. xcii. 12), and "For he shall be as a *tree* planted by the waters"[4] (Jer. xvii. 8). It is also said: "For as the days of a tree shall be the days of my people" (Is. lxv. 22).

"A fruitful bough by a fountain" (עלי עין) (Gen. xlix. 22). Do not read עֲלִי עַיִן (by a fountain), but עֲלִי עַיִן *depart thou evil eye*! His children are secure against the (evil) eye.[5]

"Daughters ran over the wall" (*ibid.* xlix. 22).[6] Thou wilt mark here that when Joseph went to

[1]) Bread לחם is interpreted as wife or woman.

[2]) אילה (*hind*) seems to be interpreted by the Midrash as though it meant strength or power (cf. Ps. xxii. 1).

[3]) Barak was from Kedesh in Naphtali (Judg. iv. 6).

[4]) Cf. Ps. i. 3.

[5]) i. e. those whom the evil eye cannot hurt, see T. B. Berachoth 20a.

[6]) R. V. "His branches run over the wall."

rule over Egypt, the daughters of kings eagerly watched him from their windows and cast before him their chains, necklaces, earrings, and rings to attract his attention, that he might look at them, but he did not raise his eyes (towards them).[1] God said to him: Thou didst not look at them; I will give thy children a step (space) in the Law. What is meant by this space צעירה? A separate portion or section.[2] (Midrash Haggadol, 731—748).

"Benjamin is a wolf that ravineth" (*ibid.* 27).

Benjamin: in his land the *Shechinah* will abide, and in his possessions will the Sanctuary be built. In the morning and at eventide[3] the priests will offer the (daily) offerings and at night they will divide the remaining portions due to them of the holy sacrifice. (Targum Onkelos *in loc.*).

165. And our father Jacob called his sons and said to them, Gather together and I will tell you of the "end of time"[4] which is hidden, also concerning the secret mysteries, the reward to be given to the righteous, and the punishment of the wicked and the canopies in the garden of Eden,[5] forthwith the

[1]) See Palestinian Targum *in loc.* and Gen. Rab. xcviii. 18.

[2]) This refers to Numb. xxvii. 1—11, dealing with the daughters of Zelophehad, a descendant of Joseph. Cf. Gen. Rab. xcviii. 18.

[3]) פניא (afternoon, sunset or evening). The Midrashim on Gen. xlix. have much in common with the Targumim, especially with the so-called Palestinian Targum.

[4]) The Messianic age.

[5]) The bliss of Paradise.

twelve tribes of Jacob were gathered together and surrounded the golden bed whereupon our father Jacob lay. They hoped that he would reveal to them the order of blessing and consolation.[1] But after the secret had been revealed to him it was again withdrawn, after the gate had been opened for him (to enter), he was driven from it. So our father Jacob turned and blessed his sons, every man according to his good deeds. Our father Jacob answered and said to them: From Abraham, my grandfather, arose the profane Ishmael and all the sons of Keturah. From Isaac, my father, arose the profane Esau, my brother; and I am afraid lest there be among you a man whose heart is divided against his brothers to go and serve before strange idols. The twelve tribes of Jacob answered all together as one (man) and said: "Hear us, Israel our father; the Lord is our God, the Lord is one." Jacob our father replied: "May His great name be blessed for ever and ever."

(Targum Jerushalmi on Gen. xlix. 2).

XLVI. The Death of Jacob.

166. "And the time drew near that Israel must die" (Gen. xlvii. 29). This agress with what is written: 'For we are strangers before thee, and sojourners, as all our fathers were; our days on the earth are as a shadow, and there is no abiding" (I. Chron. xxix. 15).

[1]) נחמתא (*consolation*) refers to the Messianic age; cf. Kaddish and see Targum Jerushalmi on Gen. i. 21.

"Our days are as a shadow" not as the shadow of a wall[1] or even of a tree, but as the shadow of a bird, as it is said: "Man is like to vanity: his days are as shadow that passeth away" (Ps. cxliv 4).

"And there is no abiding".[2] There is no one who can hope that he will not die; but they all know and declare that they are destined to die. Abraham said: "I go childless" (Gen. xv. 2). Isaac said: "That my soul may bless thee before I die" (*ibid.* xxvii. 4).[3] Likewise Jacob declared: "When I sleep with my fathers" (*ibid.* xlvii. 30). When did he say this? When he felt nigh to death.

(Tanchuma, Vayechi. i.)

XLVII. The Burial of Jacob.

167. "And they came to the threshing-floor of Atad"[4] (Gen. l. 10).

Do thorns need a threshing-floor? R. Abahu said: Hence we learn that they placed crowns on the coffin of Jacob, like the threshing-floor which is surrounded by thorns. The sons of Esau and the sons of Ishmael and the sons of Keturah came there. According to one tradition they all came to

[1]) The shadow of a wall or tree is not momentary, like that of a bird in its flight.

[2]) The Hebrew word מקוה means *hope.*

[3]) In Gen. Rab. xcvi. 2, the text (Gen. xxvii. 7) is quoted, instead of the verse here.

[4]) אטד (Atad) means *thorn.*

fight.[1] When they saw the crown of Joseph placed on the coffin of Jacob, they all took their own crowns and likewise placed them on Jacob's coffin. It was recorded (in a Baraitha) that thirty-six crowns were placed on Jacob's coffin.

When they came to the cave of Machpelah (*ibid.* 13), Esau came in order to prevent the burial. He said to them: "Mamre, Kiriath-Arba, the same is Hebron" (*ibid.* xxxv. 27). According to R. Isaac, it is called Kiriath-Arba because four (ארבע) pairs (of our ancestors) were buried there, namely, Adam and Eve; Abraham and Sarah; Isaac and Rebecca; and Jacob and Leah. Esau said: Jacob buried Leah in the portion which was allotted to him for his own interment, and therefore the plot which is adjoining is for my burial. They[2] replied: Thou didst sell it.[3] Esau rejoined: Even though I sold my birthright, did I sell with it my rights as a son? They answered: It is written (of Jacob's grave): "In *my* grave which I have digged for me in the land of Canaan" (*ibid.* l. 5). According to R. Jochanan, in the name of R. Simon b. Jehozadok, כירה (digging) implies מכירה (purchasing), for in towns along the sea coast the term for sale is כירה[4]. Then Esau said:

[1]) This refers to one of the earliest legends of the Hebrews. The burial of Jacob and his children in Shechem is mentioned in the Acts of the Apostles (vii. 16). See Josephus, *Antiq.* 8. 2; and Gaster, *Jerachmeel*, pp. lxxxiff. For a parallel to our text, see Pirkê de R. Eliezer, xxxix.

[2]) Jacob's sons.

[3]) The cave was included in the sale of the birthright.

[4]) See T. B. Rosh Hashanah 26a.

Show me the document relating to the purchase. They replied that this was in Egypt. (Esau asked): Who will go to fetch it? Naphtali went, for he was as swift as a hind (cf. *ibid.* xlix. 21).

(T. B. Sota, 13a).[1]

XLVIII. Joseph Comforts his Brethren.

168. "And Joseph said unto them, Fear not: for am I in the place of God? And as for you, ye meant evil against me; but God meant it for good... Now therefore fear ye not... And he comforted them, and spake kindly to their heart" (*ibid.* l. 19—21). Can a man speak to the heart? But Joseph spake words which comfort the heart. He said to them: Ye are compared with the dust of the earth. What is the peculiarity of the dust of the earth? Its indestructibility. Who can destroy the dust of the earth? With the beasts of the field are ye compared. But who can destroy the beasts of the field? Ye are compared with the stars. But can anyone destroy the stars? If ten[2] stars were unable to destroy a single star,[3] how can I (an individual) overcome twelve tribes? Can I reverse the order of

[1]) See also Targum Jerushalmi on Gen. xlix. 21 :— "Naphtali is a swift messenger declaring good tidings... He went down to Egypt in a little time, and brought the contract of the double field (Machpelah) from the palace of Joseph"; and see same Targum on Gen. l. 5. Cf. also Jalkut §162.

[2]) The ten brothers who sold Joseph.

[3]) Joseph.

nature? Are not the twelve tribes compared with the twelve hours of the day, as well as with the twelve signs of the zodiac?

According to R. Simlai, (Joseph said to his brethren): Ye are the body and I am the head (for it is written): "let it come upon the *head* of Joseph" (Deut. xxxiii. 16). If the body be taken away, what is the good of the head?[1]

(Gen. Rab. c. 9).[2]

XLIX. The Death of Joseph.

169. "So Joseph died, being an hundred and ten years old: and they embalmed him" (Gen. l. 26).

Who embalmed him? According to R. Jehuda, the embalming was done by the physicians; but according to R. Phineas, this was done by the tribes. Thus it is written: "And they embalmed him, and he was put in a coffin in Egypt" (*ibid.*). Who did this? The children of Israel, as the text continues: "These are the names of the *sons of Israel,* who came into Egypt" (Ex. i. 1). (*Ibid.* c. ii.)

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[1]) The interdependence of the head and the body is a commonplace of literature. The metaphor occurs in Livy, ii. 32, in the speech of Menenius Agrippa. See also I. Cor. xii. 12—31, and parallels adduced by Wettstein and by Lietzmann.

[2]) See also T. B. Megilla, 16b.

Chapter IV.

ISRAEL IN EGYPT AND THE EXODUS.

L. The Egyptian Oppression.

170. "I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first season" (Hos. ix. 10). R. Judan said: At first the ripening fig is gathered from the fig tree one by one; then later, two, and later still three, until they gather them in whole baskets and with shovels. Likewise at first Abraham was alone who inherited the land (of promise);[1] afterwards there were two —Abraham and Isaac, and later three —Abraham, Isaac and Jacob, and at last, "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty" (Ex. i. 7). (Gen. Rab. xlvi. 1).[2]

171. "Now there arose a new king over Egypt, who knew not Joseph" (*ibid.* 8). Rab[3] and Samuel differ in the interpretation of this verse. According

[1]) See Ezek. xxxiii. 24.

[2]) Cf. Num. Rab. ii. 12; Jalkut on Hosea ix. 10. §525, and Jalkut, Genesis §80.

[3]) *Rab* was the surname of Abba Arekha, the founder of the Academy at Sura in Babylonia. His contemporary was Samuel who founded the Academy at Nehardea. The second interpretation already appears in Targum Onkelos *in loc.*

to one expositor, there was really a *new* king; according to the other, the king made new decrees. (If he were the same) what is the meaning of the words: "Who did not know Joseph"? He pretended not to know anything about him.

(T. B. Sota 11a)[1].

LI. Pharaoh's Cruelty.

172. (Pharaoh said): "Come now, let us deal wisely (לו) *with him*" (*ibid.* 10). The text should have read להם "with them". According to R. Chama b. R. Chanina, (Pharaoh said): "Come now, and let us act wisely with reference to the Saviour of Israel. How shall we deal with them? Shall we sentence them to be burnt with fire? It is written: "For, behold,the Lord will come in fire" (Is. lxvi. 15), and it is also written: "For with *fire* will the Lord plead" (*ibid.* 16). Shall we sentence them to perish by the sword? — It is written: "The Lord will plead, and by his *sword*, with all flesh" (*ibid.*) But come now, let us sentence them (to be drowned) in the water, because God has sworn that He will not again bring a flood of water into the world,[2] as it is said: — "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee" (*ibid.* liv. 9). But they[3] did not know that if

[1]) See Tanchuma, Buber, Shemoth §7, p. 2b.

[2]) See Cant. Rab. on Canticles ii. 15.

[3]) The Egyptians.

God would not bring a flood over *all* the world, nevertheless He might bring a flood upon a *single* nation, or even (it might come to pass) that although He would not bring (a flood upon them), yet they would come and fall in the sea. So it is written: "And the Egyptians fled against it (the sea); and the Lord overthrew the Egyptians in the midst of the sea" (Ex. xiv. 27). This agrees with the saying of R. Elazar, What is the text which is written: "Yea, in the thing wherein they dealt proudly against them" (*ibid.* xviii. 11)? It means that the Egyptians were boiled in the very pot in which they boiled others.[1] (*Ibid.* 11a).

173. "And they[2] made their lives bitter with hard service, in mortar and in brick and in all manner of service in the field" (*ibid.* i. 14). Raba said: At first, the Egyptians embittered the lives of the Israelites by the labour "in mortar and in brick", and afterwards with "all manner of service in the field, all their service, wherein they made them serve with rigour" (*ibid.*).

R. Samuel bar Nachmeni said in the name of R. Jonathan: They transferred to women the task of men and they made the men perform the labour of women. (*Ibid.* 11b).

174. "Therefore they did set over him (עליו) task-masters" (*ibid.* 11). The text should have read (עליהם) "over them". It was taught in the school of R. Elazar

[1]) This illustrates the Rabbinic rule "Measure for Measure," cf. T. B. Sota 8b, and see also Tana de bê Elijahu pp. 40ff.

[2]) The Egyptians.

b. R. Simeon that they brought a brick-press and and suspended it from Pharaoh's own neck. Whenever an Israelite (claimed to be excused from the labour) saying: I am in delicate health;[1] the taskmaster retorted, saying: Art thou more delicate than Pharaoh? (*Ibid.* 11a and Ex. Rab. i. 10.).

175. Pharaoh gathered all Israel and said to them: I ask a favour of you to assist me this day. That is the meaning of the text: "And the Egyptians made the children of Israel to serve בפרך through gentle speech" (*ibid.* 14).[2] Pharaoh took a basket and shovel, and would not anyone who saw the king doing this and making bricks likewise join in the labour? Immediately all Israel went with zeal and laboured with the king with all their might, because they were mighty and strong. When it grew dark Pharaoh set taskmasters over them and said to them: Count the bricks. The Israelites immediately arose and counted the bricks. He said to them: So many bricks shall ye deliver day by day.[3] (Num. Rab. xv. 20).[4]

176. And the king (Pharaoh) said: Pharaoh was asleep and saw in a dream how all the land of Egypt was placed in one scale of a balance, and a young lamb in the other; but that scale with the

[1]) איסטנים (*ἀσθενής*) weak.

[2]) בפה רך see T. B. Sota 11b, and Ex. Rab. i. 11.

[3]) Cf. Ex. v. 8.

[4]) The account in Sepher Hajashar (48b.f.) of Israel's oppression is connected with the building of Pithom and Raamses. At first the Israelites were paid for their labour, but in time they were forced to work as slaves.

lamb outweighed the other. Immediately he sent and called all the magicians of Egypt, and related to them his dream. Thereupon Jannes and Jambres,[1] the chief of the magicians, said to Pharaoh: A certain child is about to be born in the community of Israel, whose hand will bring destruction to all the land of Egypt.[2] Therefore Pharaoh, King of Egypt, gave instructions to the Jewish midwives, the name of one being Shiphrah (who was Jochebed), and the name of the other midwife was Puah (who was Miriam, her daughter) and he said: "When ye attend Jewish women, and see them bear; if it be a male child, ye shall kill him; but if it be a daughter, then ye may let her live" (*ibid.* 16).

(Targum Jerushalmi on Ex. i. 15).[3]

LII. The Mothers of Israel.

177. "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river" (*ibid.* 22). R. Chanan said, What did the pious and modest daughters of Israel do? They took their sons and hid them in caves. The cruel Egyptians took their own little children and brought them into the houses of the Israelites. They pricked their little

[1]) Probably corrupt forms of Janus and Januarius (see Tanchuma, Ki Thissah §19). These legendary Egyptian sorcerers reappear in the N. T. (ii. Tim. iii. 8), cf. Hastings, D. B. ii. 548b. See also Jerachmeel p. xc, and J. E. vii. col. 71.

[2]) Cf. Josephus, *Antiq.* 11. ix. 2.

[3]) See also Sepher Hajashar p. 49b, and Jerachmeel xlii. 4.

ones so that they cried, and the children of the Israelites hearing the cries of the other children cried also.[1] Thereupon the Egyptians took the Hebrew boys and cast them into the river.

(Cant. Rab. to Canticles ii, 15.)

178. In that hour the Holy One, blessed be He, said to the Ministering Angels: I created you for (the work of rescue to be done in) this hour. Get ye down from before Me and see My sons, My beloved ones, the children of Abraham, Isaac and Jacob, how the Egyptians cast them into the river! They went down from God's presence in great haste, and stood knee-deep in the water (of the river) taking the children of Israel and laying them upon the rocks. God then caused the rocks to yield nourishment for the babes, as it is said: "And he made him to suck honey out of the rock" (Deut. xxxii. 13).

(Tana de bê Elijahu, p. 43).[2]

LIII. The Birth of Moses.[3]

179. "And there went a man[4] of the house of Levi" (Ex. ii. 1). Where did he go? According to R. Jehuda b. Zabina, Amram followed the advice of

[1]) Cf. Lekach Tob on Ex. i. 21, p. 4a.

[2]) See also Pirkê de R. Eliezer xlii.; Aboth de R. Nathan xxxiii, and T. B. Sota 11b.

[3]) Beer's *Leben Moses* contains a small collection of Haggadoth. Ginzberg's *Legends of the Jews*, Vols. II. and III, are the most exhaustive collection of Midrashic legends dealing with the life and work of Moses.

[4]) Amram.

his daughter; for, according to a tradition, he was a leader in his generation.[1] Now when the wicked Pharaoh commanded: "Every son that is born ye shall cast into the river" (*ibid.* 22). Amram spake: We exert ourselves in vain. He rose up and divorced his wife, and other Israelites followed his example. Thereupon his daughter said to him: Thy decree is more cruel than that of Pharaoh; for he only decreed against males, but thou hast decreed against males and females. Pharaoh's law only applied to this present age (lit. world), but thy decree applies to the future ages. There is a doubt whether Pharaoh's plan will be fulfilled, but since thou art a righteous man thy plan will assuredly be fulfilled.[2].....He thereupon (followed her counsel), arose and took back his wife, and his brethren followed his example.

(T. B. Sota 12a).[3]

180. When Moses was born the whole house was radiant with a brilliant light, and her father kissed her[4] on the head, saying: My daughter, thy prophecy is being fulfilled. But when they threw him into the river, her father rose and struck her on the head,

[1]) Cf. Josephus, *Antiq.* ii, ix. 3: "Amram, one of the nobler sort of the Hebrews." Here follows an interesting legend describing the anxiety of Amram and God's reassurance.

[2]) The Talmud quotes Job xxii. 28, to support this statement.

[3]) See Lekach Tob (Shemoth) p. 4b, Ex. Rab. i. 19; Pesikta Rabbati xliii. (p. 180a, b) and cf. Sepher Hajashar, p. 50a, b.

[4]) Miriam.

crying: My daughter! where is thy prophecy?[1] That is the meaning of the text: "And his sister stood afar off, to know what would happen to it" (*ibid.* ii. 4), i.e. what would be the result of her prophecy. (*Ibid.* 12a and 13a).[2]

181. "And she[3] saw the ark among the flags, and sent her handmaid to fetch it" (*ibid.* 5). When the handmaids saw that she wished to save Moses, they said to her: Our mistress! it is usually expected that if all other people do not observe the decrees of a human king (*lit.* of flesh and blood), his own children and the members of the court would surely do it, yet wouldst thou transgress the decree of thy father! Thereupon (the angel) Gabriel appeared and cast them to the ground. (*Ibid.* 12b).[4]

182. "And she saw him[5] that he was a goodly child"[6] (*ibid.* ii. 2). The Rabbis said: When Moses was born the whole house was filled with light. For thus we read here: "And she saw him, *for he was good*"; elsewhere it is also written: "And God saw the light *for it was good*" (Gen. i. 4). (*Ibid.*)[7]

[1]) What is the result of thy prediction, that thy baby brother should be the saviour of Israel? (See Sepher Hajashar p. 50b).

[2]) See Ex. Rab. i. 22 and Chronicles of Jerachmeel xliv. 5 (p. 109), cf. *ibid.* p. 106.

[3]) Pharaoh's daughter. The Book of Jubilees xlvii. 5, gives Tharmuth as her name; similarly in Josephus, *Ant.* ii. ix. 5, 7.

[4]) See Ex. Rab. i. 23.

[5]) Moses

[6]) כי טוב הוא.

[7]) See Ex. Rab. i. 20.

183. "She took for him an ark of bulrushes, and daubed it with slime and with pitch" (Ex. ii. 3). According to R. Samuel b. Nachmeni, it was made of bulrushes because they are pliable and can withstand things both soft and hard.[1] It was taught in a Baraitha that the ark was daubed with slime within and with pitch without, so that the righteous (Moses) should not smell the disagreeable odour (of the pitch). (*Ibid.*).

184. "And his sister stood afar off, to know what would be done to him"[2] (*ibid.* 4). R. Nachman in the name of Rab, said: Miriam, whilst she was only Aaron's sister,[3] prophesied, saying: In the future my mother will have a son who will bring salvation unto Israel.[4]

"Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the *Hebrew* women?" (*ibid.* 7). Why does it say "a nurse of the *Hebrew* women"? To tell us that she gave Moses to Egyptian nurses, but he would not take their milk. God spake: Shall the mouth of him who is destined to commune with the *Shechinah* take milk of an impure (Egyptian)? (*Ibid.* 12b).[5]

185. "And the child grew, and she brought him unto Pharaoh's daughter" (*ibid.* 10). The daughter

[1]) Cf. Ex, Rab. i. 21.

[2]) Josephus, *ibid.*, tells how Miriam watched to see what would happen to the ark.

[3]) Before the birth of Moses. In Ex, xv. 20, Miriam is called "the prophetess, the sister of Aaron."

[4]) See Lekach Tob, Shemoth, p. 5.

[5]) See also Ex. Rab. i. 25; Jalkut Isaiah §302, Sepher Hajashar p. 50b, Josephus, *Antiq.* ii. ix, 5, and Koran, Sura xxviii.

of Pharaoh kissed, embraced and loved him, as though he were her own son, and she did not let him go forth from the royal palace.[1] Because he was beautiful[2] everybody desired to gaze upon him. Whoever saw him would not depart from him. Pharaoh also kissed and embraced him ; but Moses took the king's crown and placed it on his own head, just as he would do in the future, when he would be grown up... There were present the magicians of Egypt, and they said: We fear this child who takes thy crown and places it upon his head, lest he be the one of whom we said that he would in the future take thy kingdom from thee ?[3] Some of them advised that he be slain, others that he be burnt. Jethro was sitting in their midst and he said: This child has no understanding, but try him and set before him gold and live-coals on a dish. If he stretch forth his hand to the gold, he has understanding and ye must slay him ; but if he stretch forth his hand to the live-coal, he is without understanding and he is not deserving of death. Immediately they brought before him (the

[1]) פלטרין (*παλάτιον*) palace.

[2]) Philo, *Vit. Mos.* 5. M ii. 83. speaks of him as a fine and noble child ; and Josephus (*ibid.* 6) also refers to his unusual beauty, which "detained the spectators and made them stay longer to look upon him."

[3]) Philo knows the legend that Moses was supposed to have desired the throne of Egypt (*Vit. Mos.* 9. M ii. 88). Josephus varies the legend of the crown, for Pharaoh places it upon the head of the child (*Antiq.* ii. ix, 7), but "Moses took it off, threw it down on the ground, and trod upon it with his feet."

gold and the live-coal) he put forth his hand to take the gold. But Gabriel came and thrust aside his hand so that he grasped a live-coal, and bringing his hand with the live-coal to his mouth he burned his tongue, and therefore he became heavy of speech and of a slow tongue. (Ex. Rab. i. 26).[1]

LIV. Moses and his Brethren.

186. "And he went out unto his brethren, and looked on their burdens" (Ex. ii. 11). What is the meaning of the word (וירא) "and he looked"? When he saw their burdens he wept and said: Woe unto me for your sufferings; O that I might die for you! For there is no labour so hard as to work in clay. He put his shoulder under the burden and helped every one of the toilers. According to R. Elazar b. R. José of Galilee, Moses "looked upon their burdens" for he saw a heavy burden[2] put upon a child, and a light burden upon a strong man; the burden fit for a man was upon a woman, and that appropriate for a woman upon a man; the burden of an old man laid on a youth, and a youth's burden placed upon the old man. Moses left his suite (of attendants) and went to relieve them of their burdens by toiling with them, ostensibly to assist (in the labour of) Pharaoh.[3] Thereupon God said: Thou

[1]) Cf. Jerachmeel xliv. 11 (p. 111f). The Sepher Hajashar (p. 61a) has "onyx stone" instead of "gold" in this legend.

[2]) Cf. Lev. Rab. xxxvii. 2.

[3]) The king also toiled, see above §§ 174 and 175.

hast abandoned thy other occupation in order to go and look on the misfortunes of the Israelites; thou hast also treated them as thy brethren, therefore will I also abandon My heavenly and earthly occupations in order to speak with thee.

Another explanation of the words: "And he looked on their burdens" — Moses saw that they had no rest from their toil. He went to Pharaoh and said: If a man have a slave he will die unless he rest one day in the week. And thy Hebrew slaves will also perish unless thou wilt allow them to rest one day in the week. Pharaoh told him, Go and do unto them as thou hast spoken. Moses accordingly instituted the Sabbath day for their rest.

(Ex. Rab. i. 27).[1]

187. "He smote the Egyptian, and hid him in the sand" (*ibid.* 12). Moses said to the Israelites: Ye are compared to the sand[2] of the sea-shore. Just as sand is carried by man from one place to another, yet no sound is heard; so also let no word come from your mouths concerning this matter. It is therefore written: "And he hid him in the *sand.*"

(Tanchuma, Shemoth, §9).[3]

188. "Thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known" (*ibid.* 14). Moses meditated in

[1]) According to Sepher Hajashar p. 51b, it is Pharaoh who proclaims the Sabbath as a day of rest.

[2]) See Gen. xiii. 16, and Hos. ii. 1.

[3]) See also Ex. Rab. i. 29, Lev. Rab. xxxii. 4., and Pirkê de R. Eliezer xlviii.

his heart as to which sin done by Israel had brought about their subjection to all nations. But when he heard the words of the men who strove, he said: There is slander among them! How can they be worthy of being redeemed? He therefore said: "Surely *the thing* is known". Now I know why they are enslaved. (Ex. Rab. i. 30).[1]

189. "Now when Pharaoh heard" (*ibid.* 15), for Dathan and Abiram had risen up and slandered (Moses to the king). "He sought to slay Moses" (*ibid.*). Pharaoh sent for a sword, sharper and stronger than any other, with which his neck was struck ten times, but which became like a column of ivory so that he suffered no harm. (*Ibid.* 31).[2]

LV. The Flight of Moses.

190. "And Moses fled from the face of Pharaoh" (*ibid.*). R. Jannai said: Can a man escape the hands of a government? But when they seized Moses and condemned him to be beheaded, an angel descended from heaven and assumed the shape of Moses. They therefore seized the angel and Moses escaped.[3]

According to R. Joshua b. Levi, all the counsellors[4] who sat before Pharaoh became dumb, deaf or blind. When the king asked his dumb counsellors where Moses was, they could not answer. He asked

[1]) Cf. Tanchuma, Shemoth §10.

[2]) Cf. T. J. Berachoth ix. 3, 13a, Canticles Rab. to Canticles vii, 5. and Deut. Rab. ii.

[3]) See Sepher Hajashar, p. 51b.

[4]) סנקליטין *σύνκλητος* (senator).

the deaf who could not hear and inquired of the blind who could not see. Therefore God asked Moses afterwards, "Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the Lord?" (*ibid.* iv. 11). (*Ibid.* 31).[1]

191. "Now the priest of Midian had seven daughters" (*ibid.* ii. 16). Does not God hate idolatry, yet why did he allow Moses to take refuge with an idolater? But although Jethro, according to our Rabbis, was a priest of the idols, he had convinced himself that the idol-worship lacked reality. He despised it and had meditated repentance[2] before Moses came to Midian. He called together his fellow-townsmen and said to them: Until now I ministered before you, but now I am too old (to continue my ministry). Choose ye another priest. Whereupon he brought forth the appurtenances of the heathen worship and delivered all these things to them. Therefore the people put him under the ban, so that no one might have any dealings with him, nor do any work for him... He asked the shepherds to tend his flock, but they refused to do this service. He was therefore compelled to employ his daughters for this purpose. (*Ibid.* 32).[3]

192. "But the shepherds came and drove them away: but Moses arose and helped them, and watered their flock" (*ibid.* 17).

[1]) See Mechilta, Jethro (Amalek) i. on Ex. xviii. 4.

[2]) i. e. to change his belief to Monotheism; see Mechilta *ibid.* on Ex. xviii. 1.

[3]) See Tanchuma, Shemoth §xi.

This text teaches us that Moses sat in judgment[1] and said: It is usual that men should draw water and women should water the flock; but here the women draw water and the men water the flock. (*Ibid.*).[2]

193. "And they said, An Egyptian delivered us out of the hand of the shepherds" (*ibid.* 19). Was Moses an Egyptian? Only his dress was Egyptian, but he was a Hebrew.

Another explanation:— "*An Egyptian*". This is to be compared to a man who had been bitten by a snake. He ran to put his feet in water. He placed them in a river, and saw that a child had fallen into the water. He put forth his hand and saved the child. Then the child said: Hadst thou not been here, I should have perished. The man replied: I have not saved thee, but the snake which bit me. I fled from it and this has caused thy deliverance. Likewise spake Jethro's daughters to Moses: Thanks to thy strength which has delivered us from the hand of the shepherds. Moses answered them saying: The Egyptian whom I slew has really delivered you. Therefore they said to their father: "An Egyptian." They intended to imply that it was the slain Egyptian who had really been the cause of Moses' appearance in their midst. (*Ibid.*).[3]

[1]) The text "Moses arose" seems to indicate that he was seated at first before he came to his decision to help them. It was the rule that judges must *sit* in judgment. (H.M.L.)

[2]) See Philo, *de vit. Mos.* I. 10. M. ii. p. 89.

[3]) See Tanchuma, Shemoth §xi.

LVI. The Cry of the Children of Israel.

194. "And God heard their groaning" (*ibid.* 24). R. Akiba said: The torturers[1] of Pharaoh pressed (the children of) the Israelites between the walls of the houses which they were building, and they cried out of the walls which were being built. The Holy One, blessed be He, heard their cry.

(Pirkê de R. Eliezer xlviii).[2]

195. "Moses was a shepherd" (*ibid.* iii. 1). God tested Moses with sheep only. Our Rabbis say that when our teacher Moses was tending the sheep of Jethro in the wilderness, a kid escaped from his flock,[3] and he ran after it until it reached a projection of a rock where it found a spring of water to quench its thirst. When Moses came at its side, he said: I knew not that thou wast running after water to quench thy thirst! Thou art weary! And he carried it home upon his shoulder. Then spake God: Thou hast shown tender mercy in leading the flock of a human master of flesh and blood! Likewise as thou livest! thou shalt tend my flock, even Israel.

(Ex. Rab. ii. 2).[4]

196. "And God called unto him out of the midst of the thorn-bush" (*ibid.* 4). The Holy One, blessed

[1]) איספקלטורין (*spiculator*, or perhaps, *speculator*) spy or executioner.

[2]) See also Sepher Hajashar 54a and Jalkut, Ex. §169.

[3]) According to Sepher Hajashar 54b, the kid went to Horeb, and then Moses saw the burning bush.

[4]) See Philo, *de vit. Mos*, i. 11. M, ii. p. 90.

be He, spake to Moses saying: Dost thou not perceive that I am enduring suffering, just as Israel endures suffering? Know this from the place whence I speak with thee, even from the midst of thorns. If one may say so, I am a partner in the troubles of Israel.[1] (*Ibid.* 5).[2]

197. "Out of the thorn-bush" (*ibid.*). A heathen[3] asked R. Joshua b. Korchah, Why did God speak to Moses out of the thorn-bush? The Rabbi replied, If He had spoken out of a carob-tree or sycamore tree thou wouldst have asked the same question. But it is not proper to dismiss thee without some answer. Why then was it a thorn-bush? To teach thee that there is no spot without the presence of the *Shechinah,* even though it be a thorn-bush. (*Ibid.*).

198. "The thorn-bush burned with fire, but the thorn-bush was not consumed" (*ibid.* 2). Why did God reveal Himself to Moses in this wise? Because Moses was thinking in his heart, Perhaps the Egyptians will destroy Israel. Therefore God showed him a fire which burned but which did not consume (the bush). God said: Just as the thorn-bush is

[1]) This idea is based on Isaiah lxiii. 9, "In all their affliction He was afflicted." Cf. Pirkê de R. Eliezer xl.

[2]) See Jalkut, Shemoth §169, and Tanchuma, Buber, Shemoth §12, p. 4b. In Tanchuma, Shemoth §14, Ps. xci. 15. is cited to illustrate the lesson of the thorn-bush.

[3]) See Pesikta de R. Kahana, Piska i, 2a; and Canticles Rab. to Cant. to iii. 9.

burning with fire and is not consumed, likewise the Egyptians will not be able to destroy Israel.[1] (*Idib.*).

199. "And Moses hid his face" (*ibid.* 6). According to R. Joshua b. Korchah, Moses did not do well to hide his face; for had he not done so, God would have revealed to him what is above and what is below, what has been in the past and what will be in the future.[2]

Later Moses asked to see (these mysteries), as it is said: "Shew me, I pray thee, thy glory" (*ibid.* xxxiii. 18) God said to Moses: I came to show thee (My glory)[3] but thou didst hide thy face, now I tell thee: "No man can see me and live" (*ibid.* 20).[4] When I wished (to show thee) thou didst not desire (to see). R. Joshua of Sichnin, in the name of R. Levi, said: Nevertheless God showed him His glory, and as a reward[5] for the conduct of Moses in hiding his face "God spake with Moses face to face" (*ibid.* 11).

R. Hoschaia the Elder said, Moses did well to hide his face. God said to him: When I came to reveal Myself to thee, thou didst show Me honour by hiding thy face. As thou livest! thou wilt be with Me on the mountain forty days and forty nights; not to eat, nor to drink, but to enjoy the effulgence of the *Shechinah*, as it is said: "And

[1]) Philo has a similar interpretation (*de vita Mos.* i. 12f. M. ii, p. 91). See Josephus, *Ant.* ii. xii. 1f.

[2]) See above, p. 2.

[3]) At the burning bush.

[4]) See T. B. Berachoth 7a.

[5]) See Lev. Rab. xx. 10; and Pesikta de R. Kahana p. 173

Moses knew not that the skin of his face shone by reason of his speaking with him" (*ibid.* xxxiv. 29).

(*Ibid.* iii. 1).[1]

200. Moses spake before God saying: "Behold, when I come unto the children of Israel, and shall say" (*ibid.* iii. 13). He wished to tell God that he desired to know the great Divine Name. Moses continued: "If they shall say unto me, What is his name? What shall I say?" (*ibid.*). God answered: Moses, thou desirest to know My Name? — I am called according to My deeds. When I judge My creatures I am called אלהים — God;[2] when I execute retribution on the wicked I am called צבאות — Sebaoth (Hosts); when I suspend judgment for the sins of man I am called אל שדי — God Almighty, and when I sit in mercy I am called רחום — the Merciful. My name varies according to My function. But go and say to the Israelites: "The God of Abraham, The God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations" (*ibid.* 15).

(Tanchuma, Shemoth § 20).[3]

201. "*I am that I am*"[4] (*ibid.* 14). According to R. Jacob b. R. Abina, in the name of R. Huna of Sepphoris, God said to Moses, Tell the Israelites: In this bondage I will be (אהיה) with them, and I will be (אהיה) with them also in the bondage which

[1]) See Jalkut, Shemoth §171.

[2]) See also Philo, *de vita Mos.* i. xiv. M. ii. p. 92.

[3]) Cf. Ex. Rab. iii. 5.

[4]) אהיה אשר אהיה.

still awaits them. Moses answered saying: Shall I speak thus to them? They have enough in the present misfortune.[1] No! said God, thou shalt speak thus to the children of Israel: (God who is called) "אהיה sends me to you". (Ex. Rab. iii. 6).[2]

LVII. Moses Returns to Egypt.

202. "And Moses went and returned to Jethro" (*ibid.* iv. 18). Where did he go? He went to fetch his wife and his sons. Jethro asked him, Whither wilt thou take them? Moses said, To Egypt. Jethro rejoined: The Hebrews who are in Egypt wish to go forth, yet thou wouldst take thy wife and children into Egypt. Moses answered: They are destined to go forth in the near future and to stand at Mount Sinai and to hear God's words:— "I am the Lord thy God" (*ibid.* xx. 2), and should not my sons hear the Law even as the other Hebrews?[3] Forthwith Jethro made answer: Go in peace, enter in peace, and come back in peace. (*Ibid.* iv. 4).[4]

203. In the hour when God told Moses, Go bring forth my people from the land of Egypt, as it is said: "Come now therefore, and I will send thee unto Pharaoh" (*ibid.* iii 10), then Moses took his wife,

[1]) Lit: "Sufficient unto the hour is the evil thereof" cf. Matt. vi. 34. See also T. B. Berachoth 9b and *Jewish Sources of the Sermon on the Mount*, p. 209f.

[2]) Cf. Philo, *de vit. Mos.* i. 14. M. ii. p. 92f.

[3]) See Ex. Rab. v. 5.

[4]) See Mechilta, Jethro §1, and Lekach Tob, Shemoth p. 12a.

and his two sons and he was bringing them to Egypt, as it is said: "And Moses took his wife and his sons, and set them upon an ass, and *he* returned to the land of Egypt" (*ibid.* iv. 20). At that hour God said to Aaron:[1] "Go to meet Moses" (*ibid.* 27) He went to meet Moses, embraced and kissed him, and said: Moses! Where hast thou been all these years? He replied, In Midian. Aaron: Who are these children and these women? Moses: My wife and my sons. Aaron: Whither art thou leading them? Moses: To Egypt. Aaron: We are grieved on account of these who have been in Egypt from the first, and now shall we be grieved on account of these? Then Moses said to Zipporah: Go to thy father's house. Thereupon she went to her father's house and took her two sons, and therefore it is said: "After he had sent her away" (*ibid.* xviii. 2).

(Mechilta, Jethro § 1).[2]

LVIII. Moses and Pharaoh.

204. "And afterwards Moses and Aaron came, and said unto Pharaoh" (*ibid.* v. 1). Whither had the elders (of Israel) gone? They are not mentioned in this text, although God had said to Moses: "Thou shalt come, thou and the *elders* of Israel, unto the king of Egypt" (*ibid.* iii. 18). Our Rabbis said, The elders went with Moses and Aaron, but one by one, or two by two they stealthily retired and

[1]) Cf. Jerachmeel xlvii. 3.

[2]) See Jalkut, Shemoth §174 and Lekach Tob, Jethro p. 61a.

went their own way, so that when the palace of Pharaoh was reached not one of them was there. Therefore it is written: "And afterwards Moses and Aaron came" (and not the elders) because they had gone away. God spake to these elders: Because ye have done this, by your lives! I will punish you. When? At the hour when Moses and Aaron together with the elders were about to ascend Mount Sinai to receive the Torah, God bade the elders return as it is said: "And he said unto the elders, Tarry ye here" (*ibid.* xxiv. 14)

"And they said unto Pharaoh, Thus saith the Lord, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness" (*ibid.* v. 1). According to R. Chiya bar Abba, that day was the king's reception day of the ambassadors.[1] All the kings[2] came to pay their respects bringing gifts[3] consisting of crowns[4] with which they crowned him on that day as Lord of the world,[5] and

[1]) פרוזבוטי (*πρεσβευταί*) *ambassadors.*

[2]) Vassals.

[3]) דוראות (דוריה=*δωρεά*) *gifts.* According to Lonsano (Ma'arich p. 34) this word means 'rows'. He reads דורא.

[4]) "The high road to Rome was trodden by a constant stream of embassies carrying crowns and copies of decrees to the emperor" (Mahaffy, *Greek World under Roman Sway*, p. 357). Cf. Cod. Theodos. xii. 13. 4. (H.M.L.)

[5]) קוזמוקרטור *κοσμοκράτωρ* see Tanchuma, Vaëra 5. The Roman Emperors used this title, see Liddell and Scott, *sub. voc.* The term occurs also in the N. T. (Eph. vi. 12), see Wettstein *in loc.*

they brought their gods with them.[1] When they had crowned him, Moses and Aaron stood at the door of the palace of Pharaoh. The royal servants came to him and said: Two old men are standing at the entrance. He said, Let them enter. When they came in Pharaoh watched them to see whether they would crown him, or whether they would give him any documents, but they did not even greet him. He said to them, Who are you? They replied: We are the ambassadors of the Holy One, blessed be He.

Pharaoh: What do you wish?

Moses and Aaron: "Thus saith the Lord, Send forth my people."

In that hour the king became very angry, and cried:— "Who is the Lord, that I should hearken unto his voice to let Israel go"? (*ibid.* v. 2). He has not thought fit to send me a crown, but ye have come to me with mere words. "I know not the Lord, and moreover I will not let Israel go" (*ibid.*). He continued saying:— Wait ye on me until I have searched my book. He forthwith went to the private apartments of his palace and scrutinized the names of every nation and its gods. He began to read thus:— The gods of Moab, the gods of Ammon, the gods of Sidon. Then he said to Moses and Aaron, I have searched for his name in my archives and have not found it.

R. Levi said a parable. To what is this to be

[1]) Their gods would also be considered as recognizing the overlordship of Pharaoh. On the divinity of the Pharaohs, see my "*Hellenism and Christianity*," p. 28.

compared? To a priest who had a foolish servant. It happened that the priest went abroad, and the servant went to search for his master in the cemetery, and began to cry out to the people who were standing there:— Have ye not seen my master here? They replied:— Is not thy master a priest?[1] Yes, he cried. They said to him:— Fool! Who ever saw a priest in a cemetery? Likewise spake Moses and Aaron to Pharaoh: Foolish (king)! Is it usual to seek the dead among the living? Are the living perchance among the dead? Our God is a living God, but the gods mentioned by you are dead; verily our God is the *only* living God and King of the world.[2] Pharaoh said: Is He young or old? How many are His years? How many cities has He captured? How long has He reigned? They replied:— Our God has power and might which fill the universe. He was before the world was created and He will be after the world is ended. He formed thee and gave to thee the breath of life. Pharaoh: What are His works? They answered: He stretcheth out the heaven and foundeth the earth; His voice cleaveth flames of fire, uprooting the mountains and breaking the rocks in pieces; His bow is fire; His arrows are flaming fire; His spear is a torch; His shield is made of clouds; His sword is lightning; He created the mountains and hills, covering the hills with verdure, bringing

[1]) According to the Torah, a priest was not to defile himself by coming into contact with the dead (cf. Lev. xxi. 1).

[2]) מלך עולם (King of the world) is the equivalent to קוזמוקרטור the title claimed by Pharaoh.

down rain and dews; He bringeth forth grass. He aideth all birth, He formeth the offspring and bringeth it forth into the air of the world. "He removeth kings, and setteth up kings" (Dan. ii. 21).

Pharaoh replied: From the very first ye have told lies, for I am the Lord of the World, I have created myself as well as the Nile, as it is said: "The river is mine, and I have made it" (Ezek. xxix. 9).[1] At that hour he gathered together all the wise men of Egypt and said to them: Have ye ever heard of the name of the God of these people?[2] They answered: We have heard that He is the son of the wise, the son of the kings of old. Thereupon spoke the Holy One, blessed be He: Ye call yourselves wise men, whilst ye call Me the son of the wise, as it is said: "The counsel of the wisest counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings" (Is. xix. 11). See what is written concerning them: "The princes of Zoan[3] are utterly foolish; the counsel of the wisest counsellors of Pharaoh is become brutish" (*ibid.*). (It is also foretold):— "And the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (*ibid.* xxix. 14).

Pharaoh again answered: I do not know your

[1]) Pharaoh's claim to divinity is not legendary, see my "*Hellenism and Christianity*" p. 28.

[2]) Moses and Aaron.

[3]) A province of Egypt.

God, as it is said, "Who is the Lord, that I should hearken unto his voice?" (Ex. v. 2).

(Ex. Rab. v. 14).[1]

LIX Israel's Suffering in Bondage.

205. "And the officers of the children of Israel were beaten" (*ibid.* 14). Hence thou mayest learn that they were worthy men, for they sacrificed themselves for Israel, and received stripes in order to ease the hard lot of the people. Therefore they were fit to receive the Holy Spirit, as it is said: "Gather unto Me seventy men of the elders of Israel, whom *thou knowest* to be elders of the people, and officers over them" (Numb. xi. 16). God said: They were beaten on behalf of the people, therefore they are worthy of receiving the Holy Spirit, and they were appointed as prophets. (*Ibid.* 20).[2]

206. "Go therefore now, and work; for no straw shall be given to you" (Ex. v. 18). Because idleness leads to idiocy.[3]

[1]) See Tanchuma, Vaëra §5 and Jalkut, Exodus §175. In the latter Midrash the king's birthday יום גינוסיא (*τά γενέσια*, see Levy, N.H.W. i. p. 349a) was being celebrated when Moses and Aaron had the interview with Pharaoh. A version of the legend occurs in Sepher Hajashar p. 55a, b. (at end of Shemoth) and in Jerachmeel xlvii. 5ff.

[2]) See also Tanchuma, Beha'alothecha §13; Siphrê, *ibid.* §92.

[3]) See Mishna, Kethuboth v. 5. The fact that the Israelites had no material wherewith to make the bricks, may have suggested the thought that they would become idle. Moreover Pharaoh said to them: "Ye are idle" (Ex. v. 17).

"Yet shall ye deliver the *tale* of bricks" (*ibid.*). Hence we infer that previously there was a fixed scale determining how many bricks should be made day by day. (Lekach Tob, Shemoth §§ 7, 8, p. 14b).

207. "Because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us" (*ibid.* 21).

According to R. Jehuda the Levite b. R. Shalom the Israelites said to Moses: To what are we to be compared? To a lamb which had been taken away by a wolf. The shepherd ran after it to save it from the jaws of the wolf. Between the shepherd (pulling the lamb one way) and the wolf (pulling in the opposite direction) the lamb was torn in pieces. Thus spake the Israelites: O Moses! Between thee and Pharaoh we are (all) perishing.

(Ex. Rab. v. 21).[1]

LX. The Faith of the Patriarchs.

208. It was taught in a Baraitha that R. Eliezer b. R. José said: I went once to Alexandria in Egypt where I met an old man who told me: Come and I shall show thee what my forefathers[2] did to thine—some of them they drowned in the sea, others they slew with the sword and others they crushed to death immuring them in the buildings[3] (of the store cities)

[1]) See Tanchuma, Buber, Vaërah §4 (p. 11a) and Jalkut Shemoth §176.

[2]) The Egyptians in the days of Pharaoh.

[3]) See above §195.

and in connection with this our teacher Moses was punished — as it is said: "For since I came to Pharaoh to speak in thy name, he hath evil entreated this people; neither hast thou delivered thy people at all" (*ibid.* 23). Thereupon God replied to Moses: Alas, for those who are gone and cannot be replaced! Behold I was revealed many a time to Abraham, Isaac and Jacob by (the name) Almighty God, yet they did not criticize my dealings with them, nor did they ask: "What is Thy name?" I said unto Abraham: "Arise, walk through the land in the length of it and in the breadth of it; *for unto thee will I give it*" (Gen. xiii. 17). Nevertheless, when he was about to bury Sarah he looked for a burial place, and found not one in the land until he bought it for four hundred shekels of silver. He demurred not against My dealings with him.

I said unto Isaac, "Sojourn in this land, and I will be with thee, and will bless thee; for *unto thee*, and unto thy seed, *I will give all these lands*" (*ibid.* xxvi. 3); but when his servants desired water to drink, they were unable to obtain any until they had striven, as it is said: "And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours" (*ibid.* 20). He also did not complain of my dealings with him.

I spake unto Jacob, "The land whereon thou liest, *to thee will I give it*, and to thy seed" (*ibid.* xxviii. 13), but when he desired a place whereon he might spread his tent, he could not find it until he had purchased the ground at the price of one hundred pieces of silver. And he also questioned not

my deeds, nor said he to Me, "What is Thy name?" Yet thou didst ask Me at the very first, "What is Thy name?" And now thou sayest to Me: "Neither hast thou delivered thy people at all" (Ex. v. 23). And the Lord said unto Moses: "Now shalt thou see what I will do to Pharaoh" (*ibid.* vi. 1), but thou shalt not witness the war of Israel with the thirty-one kings in the Holy Land.[1]

(T. B. Synhedrin 111a)[2]

LXI. The Miracles in Egypt.

209. "And Aaron cast down his rod..... and Pharaoh also called for the wise men and the sorcerers" (*ibid.* vii. 10, 11). At that hour Pharaoh began to make sport of Moses and Aaron and cackled like a hen saying:— These are the signs of your God! According to ordinary custom, people bring their wares[3] to the places where they are needed. Do people bring brine[4] to Apamea[5] or fish to Acco?[6] Do ye not know that all enchantments are in my power? He sent forthwith and had the children brought from the schools,[7] and they did the same as Aaron. (Ex. Rab. ix. 6).

[1]) Cf. Josh. xii. 1ff.

[2]) See Ex. Rab. v. 22, 23.

[3]) פרקמטיא (*πραγματεία*) business, ware, goods.

[4]) מוריים (muries) brine, pickle containing fish-hash.

[5]) אפמיא either Hispania (Spain), or Apamea in Phrygia, or in Media, or in Bithynia.

[6]) Acco or Acre (Ptolemais) on the Phoenician shore.

[7]) אסכולי (*σχολή*) school.

210. "And they cast down every man his rod" (*ibid.* 12). Jochani and Mamre[1] said to Moses: Thou carriest straw to Chafarayim.[2] He replied: To the vegetable market bring your herbs. (*Ibid.* 7).

211. "And the Lord said unto Moses, Pharaoh's heart is heavy" (*ibid.* vii. 14). The Rabbis said, To what is this comparable? To a lion and wild beasts and a fox on board a ship, with an ass gathering the toll on board. The ass said, Pay me the tax. The fox replied, How impudent (is thy demand)! Thou knowest that the king of the wild beasts is with us, yet thou askest for a toll? Then the ass answered, I shall collect the toll from the king and carry it into his treasury. The lion said: Bring him to me on board and he went and tore the ass. The lion said to the fox: Array for me the limbs of this fool. The fox did so; but when he saw the heart, he took and devoured it. And when the lion came, he found the disjointed limbs and asked the fox, Where is the heart of this foolish ass? The fox replied: My lord, O king; the ass had no heart, for had it possessed one, it would never have exacted a toll from the king! Likewise if the wicked Pharaoh had had a heart, he would not have said to the King of Kings, Give me a gift.[3]

(Jalkut, Exodus §182).

[1]) Egyptian magicians, see above p. 133 and cf. Geiger, *Urschrift*, p. 474.

[2]) Cf. Josh. xix. 19. It was famous for its corn. This was a proverb like our own "Bring coal to Newcastle." Moses replies with a similar proverb.

[3]) דורון (see above p. 150) Perhaps the reading should be דורניא *remission of tribute*, with reference to Ex. viii. 15.

212. "And the Lord said unto Moses, Say unto Aaron, Take thy rod and stretch out thine hand over the waters of Egypt" (*ibid.* vii. 19). R. Tanchum asked: Why was the plague on the waters not inflicted by Moses? God said to him: The waters preserved thee when thou wast thrown into the river, therefore it is not right that they should be smitten by thy hands. As thou livest! they shall only be smitten by Aaron. (Ex. Rab. ix. 10).

LXII. The Ten Plagues.

213. Why were the waters plagued first of all? Because Pharaoh and the Egyptians worshipped the river Nile[1]. God spake: First smite Pharaoh's god before him and afterwards smite him. A popular proverb says: "Beat the gods that the priests may tremble". (Tanchuma, Vaëra §13).

214. R. Abin the Levite b. Rabbi[2] (Abin the Elder) said: The Israelites acquired wealth through the transformation of the water into blood. How so? Where an Egyptian and an Israelite lodged in one house, the tank was full of water. When the Egyptian went to fill a jug[3] from the tank, what he brought forth was turned into blood; whereas the Israelite drank water out of the selfsame jug. The Egyptian said: Give me a little water in thine hand. The Israelite gave it to him, but it turned into

[1]) On religious ceremonies connected with the Nile, see Frazer, *Adonis, Attis and Osiris*, pp. 285ff.

[2]) See Bacher, *Die Agada der Pal. Am.*, iii. p. 397.

[3]) קיתון see above, p. 24.

blood. Then the Egyptian said: Let us both drink out of the same cup. But still the Egyptian drank blood whilst the Israelite drank water. Only when the Egyptian bought the water for money, was he able to drink water. By this means the Israelites acquired wealth. (Ex. Rab. ix. 10).[1]

215. According to the Rabbis, God brought the plagues upon the Egyptians in the same order[2] in which kings go to war. When a province revolts against a king of flesh and blood, he sends his legions[3] to surround the province and the first thing they do is to stop their water supply. If the people submit, well and good, and if not he brings shouting troops against them (to frighten them). If they repent, it is well; if not he orders the troops to shoot arrows at them. If even then the people are contrite, it is well; otherwise he brings foreign troops.[4] If the people repent, well and good, and if not he brings about a general seizure of men regardless of their guilt or innocence.[5] If they regret their disloyalty, it will be well with them; otherwise he will

[1]) Cf. Tanchuma, Vaëra §13; Numb. Rab. ix. 14 and Deut. Rab. iii. 8.

[2]) טקסין or טכסין (*τάξις*) order.

[3]) לגיונות (legio) Roman legion.

[4]) ברבריים barbarians, foreigners. Levy, N. H. W. i. 261, suggests that *βάρβαρος* is due to Semitic influence.

[5]) דורמוסיות. According to Jastrow, *op. cit.* 81, we should read אנדרולימסיא (*ἀνδρολημψία*) *seizure of men*. Levy, N. H. W. i. 425 has another interpretation. See also Buber's Note (90) on p. 67a, of his edition of Pesikta de R. Kahana.

cause naphtha to be thrown in their midst.[1] Should they then be contrite, it will be well. If they refuse, he will cast upon them stones thrown from the catapult.[2] Should they then submit, well and good; if not he stirs up many levies of troops against them. If they submit, all will be well; if not he casts them into prison. Should they repent, it will be well; if not he slays their nobles.

Likewise did God deal with the Egyptians in the same order in which a human king goes to war. At first He cut off their supply of water, as it is said: "He turned their rivers into blood, and their streams that they could not drink" (Ps. lxxviii. 44). And when the Egyptians did not submit to Him, He brought against them troops of croaking frogs... The Egyptians still remained unrepentant. God shot arrows at them, vermin, as it is said: "And there was vermin upon men, and upon beast" (Ex. viii. 17). The vermin penetrated into the Egyptians, piercing them like arrows. Yet the Egyptians were not contrite, and God brought foreign troops, "grievous swarms of flies" against them, as it is said: "He sent among them swarms of flies, which devoured them" (Ps. lxxviii. 45). The Egyptians were obdurate, and God, therefore, brought about a general seizure of the people (and their property) through the "very grievous murrain" which smote their cattle. They were still unrepentant and God brought upon them "boils breaking forth with blains" as though naphtha

[1]) And they will be burnt. נפט (*νάφθα*) naphtha.

[2]) בליסטרא (*βάλιστρα*) catapult, a war engine of the Romans,

had been thrown over them. The Egyptians were unmoved, and God cast upon them "hail" like stones from the catapult. The Egyptians refused to submit, therefore God incited the locusts just like swarms of troops. The Egyptians still hardened their hearts, and God bound them in prison by the plague of darkness[1], as it is said: "And there was thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days" (Ex. x. 22, 23). The Egyptians refused to repent, therefore God slew the magnates among

[1]) The Wisdom of Solomon has several Haggadic interpretations which have parallels in Rabbinic literature. Especially is this the case with reference to the ten plagues and the Exodus story. The Book of Wisdom describes the plague of darkness as a bondage in the same way as the Haggadah we have before us. Wisdom says: "For when lawless men had supposed that they held a holy nation in their power, they themselves, *prisoners* of darkness, and *bound in the fetters* of a long night, close kept beneath their roofs, lay exiled from the eternal providence..... So then every man, whatsoever it might be, sinking down in his place, was *kept inward* shut up in *that prison* which was barred not with iron... for with one chain of darkness were they all bound..... But for thy holy ones there was great light... yet for that they do not hurt them (the Egyptians) though wronged by them before, they are thankful; and because they had been at variance with them, they made supplication. Whereas thou didst provide for thy people a burning pillar of fire, to be a guide for their unknown journey, and withal a kindly sun for their proud exile. For well did the Egyptians deserve to be deprived of light and *imprisoned* by darkness, they who had kept in close ward thy sons, through whom the incorruptible light of the law was to be given to the race of men" (xvii. 2, 16, 17. xviii. 1ff).

This Haggadah should be compared with Philo, *Vit. Mos.* i. §21 M.ii. 100.

them, as it is said: "And the Lord smote all the first-born in the land of Egypt" (*ibid.* xii. 29).

(Tanchuma, Bô §4.)[1]

216. "And when Pharaoh saw that there was respite, he hardened his heart" (*ibid.* viii. 15). This is the way of the wicked. When they are in distress they cry and lament, but when there is respite, they return to their corrupt ways. (Ex. Rab. x. 6).

217. "And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth" (*ibid.* 16). According to R. Tanchum, The Holy One, blessed be He, said to Moses: It is not just that the dust, which protected thee when thou didst slay the Egyptian,[2] be plagued by thy hands. (*Ibid.* 7).

218. "So there was hail, and fire mingled with the hail" (*ibid.* ix. 24). To what is this to be likened? To two fierce legions[3] who were fighting each other (at a time of peace). In time a period of war began for the king, and he made peace between the legions so that unitedly they should carry out his orders. Likewise, fire and hail were hostile to each other, but when the time for carrying on war with Egypt arrived, God made peace between fire and hail and together they smote the Egyptians. (*Ibid.* xii. 4).[4]

[1]) See also Pesikta de R. Kahana 66b and 67a; Pesikta Rabbati p. 179a and b, and Jalkut §232.

[2]) Moses hid the Egyptian in the *dust*, see Ex. ii. 12. Cf. Tanchuma, Vaëra §14.

[3]) לגיונות see above, p. 160.

[4]) Cf. Tanchuma, Vaëra §14

219. In the (last) three days of thick darkness God gave the people (of Israel) grace in the eyes of the Egyptians, so that they lent the Israaelites (whatever was requested). Because the Israelites came into the houses of the Egyptians, and saw their vessels of silver and gold and garments, and if the Egyptians said, We have nothing to lend you; the Israelites replied, Behold, the thing asked for is in such and such a place. Thereupon the Egyptians exclaimed: If these people wished to deceive us they could have taken these things during the plague of darkness and we should not have known who had done it. But since they have seen our possessions, and touched not our belongings without our consent; we can be sure they will not keep whatever we lend them. (*Ibid.* xiv. 3).[1]

LXIII. The Exodus.

220. "And he[2] called for Moses and Aaron by night, and said, Rise up, get ye forth from among my people, both ye and the children of Israel" (*ibid.* xii. 31). He himself went from door to door to rouse his servants and made them arise, and he went with them asking. Where do Moses and Aaron dwell? As it is said: "And he called for Moses and Aaron *by night*, and said: Rise up, get ye forth". But Moses said to Pharaoh: Thus hath God commanded us, "And none of you shall go out

[1]) Cf. Tanchuma, Vaëra §14.

[2]) Pharaoh.

of the door of his house until the morning" (*ibid.* 22). Are we thieves that we should go away at night? We will only depart with a high hand before the eyes of all the Egyptians. (Tanchuma, Bô §7).

221. "It is a night to be observed" (*ibid.* xii. 42). It was a night preserved and prepared before God at the time when the Israelites departed as the redeemed nation from the land of Egypt. There are four nights inscribed in the Book of Memorials. The first night — when the word of God was revealed upon the world when it was created; when the world was without form and void (*Tohu* and *Bohu*) and darkness was spread out upon the face of the deep, and the word of the Lord was shining and illuminating, and He called it the first night.

The second night :— when the word of the Lord was revealed to Abram (in the vision of) the divided parts...[1] Was not our father Isaac thirty-seven years old when he was offered upon the altar? The heavens were bowed down and inclined, for Isaac saw their foundation and his eyes grew dim from the (vision of the) heights,[2] and He called that the second night.

The third night:— when the word of the Lord was revealed upon the Egyptians at midnight; His [left] hand slew the first-born of the Egyptians, and His right hand spared the first-born of Israel; to fulfil what the text has said, "Israel is my first-born son" (*ibid.* iv. 22), and He called it the third night.

[1]) Gen. xv.

[2]) Cf. *above*, p 79.

The fourth night:— when the end of the world will be accomplished at the time of its final redemption, the bands of wickedness will be dissolved, and iron shafts will be shattered. Moses will then come from the desert, and King Messiah will come from the midst of Rome.[1] The one will lead at the head of one cloud and the other will lead at the head of another cloud, and the Word of the Lord will lead between them both, and they will march together. This (last) is the night of Passover which is kept before the Lord, prepared for all Israel unto their generations.

(Targum Jerushalmi on Ex. xii. 42).

LXIV. The Remains of Joseph.

221. Our Rabbis have taught: Come and see how beloved were the Divine precepts to our teacher Moses! When all the Israelites were busy taking the spoil (in Egypt), he was occupied with the precepts, as it is said: "The wise in heart will receive commandments" (Prov. x. 8). How did Moses know where Joseph was buried? It was told to Moses that Serach, the daughter of Asher, of that generation was still living. Moses went to her and asked: Dost thou know at all where Joseph is buried? She replied: The Egyptians made for him a metal coffin, which they sank into the river Nile[2] in order that its waters might be blessed. Thereupon Moses went and stood at the bank of the Nile and cried: Joseph!

[1]) See T. B. Synhedrin 98a.

[2]) נילוס Nile. The O. T. uses יאור for the Nile, cf. Gen. xli. 1.

Joseph! the time hath come concerning which God had sworn saying: "I will redeem you."[1] Also, the oath which thou didst make the Israelites swear is now to be fulfilled.[2] If thou appearest now, it is well; if not, behold, we are released from thy oath. Straightway Joseph's coffin swam (to the surface).

Be not surprised that iron should swim, for it is written: "And as one was felling a beam, the axe-head fell into the water: and he cried, and said, Alas, my master! for it was borrowed. And the man of God[3] said, Where fell it? And he showed him the place. And he cut down a stick and cast it in thither, and made the iron to swim" (ii. Kings vi. 5, 6). Have we not here an argument *a minori ad majus*? If for Elisha, who was a disciple of Elijah who, in his turn was a disciple of Moses, iron swam in his presence; how much more so was this likely to happen in the presence of Moses!..

During all the years of the wandering of the Israelites in the wilderness, there were two chests, one of the *dead*[4] and the other of the *Shechinah*,[5] proceeding side by side. When passers by asked, What do these two chests signify? The Israelites answered: The one is the chest of the *dead*, the other of the *Shechinah*. And if they inquired whether it was the custom that the *dead* accompanied the

[1]) Cf. Ex. iii. 8.

[2]) See Gen. l. 25.

[3]) Elisha.

[4]) Joseph in the coffin (ארון).

[5]) The ark (ארון) of the Covenant.

Shechinah, the Israelites replied: Joseph, whose body is in the one chest, observed all the precepts which are written on the tablets deposited in the other chest. (T. B. Sota 13a, and b)[1].

222. "And Moses took the bones of Joseph with him" (Ex. xiii. 19). To what is this to be compared? To robbers[2] who entered a wine-cellar whence they took a bottle and drank (its contents). The owner of the wine-cellar appeared before them and said: May the wine be to your liking, may it be spiced (according to your taste), may it be sweet unto you, but when ye have drunk the wine restore the bottle to its place. Likewise God spake to the tribes: Ye sold Joseph, replace his bones in their original place.[3] (Gen. Rab. lxxxv. 3).[4]

LXV. The Exodus.

223. R. Elazar Ha-kappar said, By the merit of four things (the Israelites were redeemed from Egypt): 1) Because they did not change their name;[5]

[1]) Cf. Tosephta Sota iv. 5ff; Deut. Rab. xi. 7.; Tanchuma, Beshallach §2; Mechilta, Beshallach p. 29; Pesikta de R. Kahana p. 86b and Palestinian Targum of Ex. xiii. 19.

[2]) לוסטים λῃστής robbers.

[3]) See T. B. Sota 13b; Deut. Rab. viii. 4, and Ex. Rab. xx. 19 (where the parable is given in the name of R. Levi.)

[4]) On the Burial of Joseph see *Test. xii. Pat.* Joseph xx., and Jubilees xlvi. 5ff.

[5]) This is probably a protest against the custom of Jews adopting Greek or heathen names so common in Palestine and elsewhere since the days of Alexander the Great.

2) nor their language:[1] 3) nor did they reveal the Mystery (of their religion)[2] 4) nor did they violate the laws of morality. (Shocher Tob, Ps. cxiv. 4).[3]

224. "And it came to pass, when Pharaoh had *let* the people *go*" (*ibid.* xiii. 17).

The expression שלוח (*letting go*) always includes the meaning of 'accompanying someone' as it is said: — "And Abraham went with them לשלחם to accompany them (or bring them) on the way" (Gen. xviii. 16).....

The mouth (of Pharaoh) which said, "Moreover I will not let Israel go" (Ex. v. 2) is the same which spake: "I will let you go, and your little ones" (*ibid.* x. 10). What reward did Pharaoh receive for this (submission)? (The precept given to Israel): "Thou shall not abhor an Egyptian" (Deut. xxiii. 7). The mouth (of Pharaoh) which declared: "I know not the Lord" (Ex. v. 2) is the same which said: I will flee "from the face of Israel; for the Lord fighteth for them against the Egpytians" (*ibid.* xiv. 25). What reward was given for this? (The promise voiced by the prophets): "In that day shall there be an altar to the Lord in the midst of the land of

[1]) This is a protest against such Jews as preferred Greek to Hebrew or Aramaic.

[2]) מסתורין (*μυστήριον*). The Mystery of Israel was the Torah see Ex. Rab. xix. 6 and Pal. Targ. of Deut. xxix. 5. The Greek word occurs in the N. T. (Ro. xi. 25, and i. Cor. xiv. 2.) in a similar sense, see Preuschen, *Handwörterbuch*, p. 744 for the references and cf. Hatch, *Essays in Biblical Greek*, pp. 57ff.

[3]) See Pesikta p. 83b; Lev. Rab. xxxii. 5; for other parallels see Buber's note 17 p. 472 of Shocher Tob.

Egypt, and a pillar at the border thereof *to the Lord*" (Is. xix. 19). The mouth which said: "Who is the Lord, that I should hearken unto his voice?" (Ex. v. 2) is the same which confessed: "The Lord is righteous, and I and my people are wicked" (*ibid.* ix. 27). Therefore God gave them a place for burial as it is said: "Thou didst stretch forth thy right hand, the earth swallowed them"[1] (*ibid.* xv. 12).

(Mechilta, Beshallach, Proem 23b. 1).[2]

222. "And it came to pass, when Pharaoh had let go" (*ibid.* xiii. 17). R. Levi said: This is to be compared to one who had a field in which there lay a heap of stones and he sold the field to another man. This man removed the heap and found beneath it a spring of water. He then planted many rows of vines, as well as all kinds of spices, and pomegranates which he supported on props; he built a tower in the midst (of the field) and placed therein a watchman. All who passed by praised (the labour and skill of the owner). The one who had sold the field also passed by and seeing the field full of all good things exclaimed: Woe to me for having sold, woe to me for letting this property pass out of my hands! Likewise Israel when in Egypt was like a garden under a heap of stones, as it is said: "A garden shut up is my sister, my bride; a spring shut up, a fountain, sealed" (Cant. iv. 12). When they went forth they became like a garden of pomegranates, as it is said: "Thy shoots are a garden of

[1]) The corpses of the Egyptians were not left exposed.
[2]) Cf. Pesikta 80b.

pomegranates" (*ibid.* 13), and they were like a vine, as it is said: "Thou broughtest a vine out of Egypt" (Ps. lxxx. 8). They became many rows — Reuben, Simeon, Levi, Judah. He planted therein all kinds of spices, as it is said: "Spikenard and saffron, calamus and cinnamon" (Cant. v. 14). He planted therein apple-trees, as it is said: "Under the apple-tree I awakened thee" (*ibid.* viii. 5). He supported them with props (קנים), such are the branches (קני) of the seven-branched lamp.[1] He found therein a stream of water as it is said:— "Thou art a fountain of gardens, a well of living waters" (*ibid.* iv. 15). He built a tower therein, as it is said: "And he built a tower in the midst of it, and also hewed out a winepress therein" (Is. v. 2). He set a watchman therein, as it is said: "The Lord is thy keeper: the Lord is thy shade upon thy right hand" (Ps. cxxi. 5). Whenever people saw the Israelites they praised them. Who praised them? Even Balaam the Wicked, as it is said: "How goodly are thy tents, O Jacob..... as valleys are they spread out" (Num. xxiv. 5f.). When Balaam saw the Israelites he was astonished, and when Pharaoh saw them arrayed in their ranks as Priests, Levites, and Israelites, according to their standards, he cried: Woe to the man, who allowed such a treasure to pass from the power of his hand, therefore it is said: "And it (i.e. Woe) came to pass[2] when Pharaoh had let the people go" (Ex. xiii. 17). (Ex. Rab. xx. 5).[3]

[1]) מנורה the lamp of the Sanctuary.

[2]) ויהי is read as though it were וי *woe* היה *it was.*

[3]) Cf. Canticles Rab. on Cant. iv. 12.; Pesikta 84a; Mechilta,

226. It was taught in the school of R. Ishmael: To what was Israel to be compared at the time of the departure from Egypt? To a dove which fled from a vulture and entered a fissure cleft in a rock where it found a serpent in its nest. The dove wished to go deeper into the fissure, but was unable to do so because the serpent was still there in its nest. To return was also impossible, for the vulture was there. What did the dove do? She began to cry and clap her wings in order that the owner of the dove-cote might hear and come to save her. Likewise were the Israelites at the (Reed) Sea (in Egypt). They were unable to go into the sea for it had not yet been divided for them (to cross). To return on the way behind them was also not possible, for Pharaoh was already drawing near. What did they do? "They were sore afraid: and the children of Israel cried unto the Lord" (*ibid.* xiv. 10). Straightway "the Lord saved Israel that day" (*ibid.* 30).

(Canticles Rab. on Cant. ii. 14).[1]

227. To whom was our teacher Moses to be compared? To a faithful shepherd whose fences fell down just before night. He arose and set up the fence (for the sheep) on three sides, but the fourth remained open. He had no time left to fence it in, and he himself stood in the midst thereof. A lion

Beshallach §i, the author of this Midrashic piece is R. José the Galilean.

[1]) See Mechilta, Beshallach §ii. on Ex. xiv. 13; Tanchuma, Shofetim §14, and Ex. Rab. xxi. 5.

came and he opposed its onslaught, a wolf came and he also withstood it. (Ruth Rab. Proem v.).[1]

LXVI. The March of God's People.

228. "How I bare you on eagles' wings" (*ibid.* xix. 4). In what respect does the eagle differ from all other birds? The latter carry their young beneath them, holding them between their feet[2] because they fear other birds flying over them. Whilst the eagle knows no such fear except of man, lest he shoot at it with his arrows. (Therefore the eagle carries the young on its back[3] and says): It is better that the arrow enter its body and not that of its offspring. (Mechilta, Jethro ii. p. 62b).

229. "And the angel of God, which went before the camp of Israel, removed and went behind them" (*ibid.* xiv. 19). According to R. Jehuda this verse is enriched by many (parallel) passages (which illustrate and explain its significance).[4] A parable — to what is this like? To a man travelling on the road leading his son in front of him. When robbers came to take his child from him as a captive, the father took and placed him behind him. Then a wolf came behind him, and he took him from the rear and

[1]) Moses as Mediator see Ex. Rab. xliii. 1ff. and cf. *The Assumption of Moses* xi. 17 ; xii. 6. Philo is fond of describing Moses as a Mediator. This office will also be a function of the Messiah.

[2]) When flying, they hold their young offspring in their claws.

[3]) This is the reading of the Mechilta de R. Simeon b. Jochai (ed. Hoffmann, p. 94).

[4]) See the reading in Tanchuma, Beshallach §x.

placed him in front, and when robbers came in front and wolves came from behind, he took his son and held him in his arms. The son began to be troubled on account of the sun, and the father spread his garment over him; he became hungry — and he gave him to eat; he became thirsty — and he gave him to drink. Likewise did the Holy One, blessed be He, (with Israel, as it is written): "Yet I taught Ephraim to go (*or* walk); he took them in his arms;[1] but they knew not that I healed them" (Hos. xi. 3). When the son began to be troubled by the sun, He spread His garment over him, as it is said: "He spread a cloud for a covering;[2] and fire to give light in the night" (Ps. cv. 39). He became hungry, and he gave him to eat — as it is said: "Behold, I will rain bread from heaven for you" (Ex. xvi. 4). He grew thirsty and He gave him water to drink — as it is said: "He brought streams also out of the rock" (Ps. lxxviii. 16).[3] The word נוזלים (*streams*) has the same meaning as מים חיים (*living* or *flowing water*) — as it is said: "A fountain of gardens, a well of *living waters* and *streams* from Lebanon" (Canticles iv. 15), and it is also said: —

[1]) Cf. R. V.

[2]) The cloud which accompanied Israel by day was their protection from the sun's heat.

[3]) This Psalm should be compared with Ps. cv. The Midrashic spirit is to be seen in these Psalms which treat of the Exodus.

"Drink waters out of thine own cistern, and streams[1] out of thine own well" (Prov. v. 15).

(Mechilta, Beshallach iv. p. 30a).[2]

230. "And it[3] came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness" (Ex. xiv. 20) — the *cloud* was for Israel and the *darkness* for the Egyptians. Israel was in (the midst of) *light* and the Egyptians were in *darkness*. This is similar to the text: "They saw not one another, neither rose any from his place for three days: but all the children of Israel had *light* in their dwellings" (*ibid.* x. 23). Likewise thou wilt find that this will occur in the future life, (as it is written): — "Arise, shine; for thy *light* is come and the glory of the Lord is risen upon thee" (Is. lx. 1). Wherefore?[4] "For, behold, darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (*ibid.* 2). Moreover, note not only this interpretation, but also the following fact. One who is in the dark sees the other who is in the light. The Egyptians abiding in darkness beheld the Israelites who were in the light eating and drinking and rejoicing. The Egyptians shot arrows and (hurled) stones with a catapult[5] against the Israelites, who

[1]) R. V. renders נוזלים by "running waters" in this context.

[2]) See Lekach Tob, Beshallach p. 44b and Buber's Note 89.

[3]) The Pillar of Cloud.

[4]) Should the light come in the future world or Messianic age? On the Messianic light see T. B. Synhedrin 99a.

[5]) בליסטרא see above, p. 161.

were *shielded* by the cloud and the angel, as in another instance it was promised: "Fear not, Abram: I am thy *shield*, and thy reward shall be exceeding great" (Gen. xv. 1). It is also written: "The Lord is my rock... my *shield*, and the horn of my salvation, my high tower, and my refuge; my Saviour, thou savest me from violence" (ii. Sam. xxii. 2, 3), and it is said: "He is a *shield* unto all them that trust in him" (Ps. xviii. 30).[1] (*Ibid.* p. 30b).[2]

LXVII. The Dividing of the Reed Sea.

231. It was taught in a Baraitha that R. Meir said: When the Israelites stood by the sea, the tribes contended with one another. The one said: I will be the first to go into the sea; another said: I will be the first to go into the sea; (meanwhile) the tribe of Benjamin plunged in the waves first, as it is said: "There little Benjamin was *their ruler*" (*ibid.* lxviii. 27). Do not read רוֹזָם "*their ruler*" but (read) רָד יָם "*he went down into the sea*".[3] Thereupon the princes of Judah threw stones at

[1]) The quotations are threefold—
a) from the Torah,
b) from the Prophets,
c) and from the Holy Writings.

[2]) See Jalkut and Lekach Tob *in loc.*

[3]) This Haggadic interpretation is cited by Paul Fiebig, in his *Altjüdische Gleichnisse und die Gleichnisse Jesu*, (1904) p. 27, as an example of the textual criticism of the Rabbis. Fiebig forgot that Haggadah is not exegesis (Peshat) or the literal meaning of Scripture.

them as it is said: "The princes of Judah cast stones at them"[1] (*ibid.*). On this account the righteous Benjamin was found worthy of becoming the host[2] of the Almighty[3] — as it is said (of Benjamin): "He dwelleth between his shoulders" (Deut. xxxiii. 12). R. Jehuda said that this was not what had taken place, but that one tribe cried: I will not be the first to go into the sea; another cried, I also will not be the first to go into the sea — whereupon Nahshon the son of Aminadab[4] sprang into the sea first. This accords with what is said: "Ephraim compassed me about with falsehood, and the house of Israel with deceit, but Judah *went down with God*"[5] (Hosea xi. 12). It is to this incident that the verse of the Holy Writings[6] refers thus: "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing... Let not the waterflood overwhelm me, neither let the deep swallow me up" (Ps. lxix. 1, 2, 15).

[1]) The text reads רגמתם which is rendered by the R. V. "*and* their *council.*" The root רגם means *to cast stones.*

[2]) אושפיזכן from אושפיז innkeeper. The Temple was situated partly in the territory of Benjamin (Cf. T. B. Megilla 26a).

[3]) גבורה 'strength or power' often stands for the name of God. It may be due to the *δύναμις* of Jewish Hellenism. See Bergmann, *Jüdische Apologetik* p. 33 and Heinze, *Logos* p. 245.

[4]) He was the prince of the tribe of Judah.

[5]) רד is interpreted as though it were connected into ירד *to go down.*

[6]) קבלה often used to describe the Prophets and Hagiographa, see Bacher, *Die älteste Terminologie der jüd. Schriftauslegung*, p. 156f.

In that hour Moses was prolonging his prayers, and the Holy One, blessed be He, said to him: My beloved ones are drowning in the sea and thou art long in praying before Me! Moses replied: Sovereign of the Universe! What shall I do? God rejoined: "Speak unto the childern of Israel, that they go forward. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it" (Ex. xiv. 15, 16). It was on account of his zeal[1] that Judah was accounted worthy of having dominion over Israel — as it is said: "Judah became His sanctuary, and Israel his dominion"[2] (Ps. cxiv. 2). Why was Judah chosen to be God's sanctuary and to have Israel as his dominion? Because "the sea saw and fled" (*ibid.* 3; when Judah came into the water). (T. B. Sota 36b, 37a).[3]

232. To what can this instance (of Benjamin's and Judah's zeal) be compared? It is like unto a king of flesh and blood who had two sons—an elder and a younger. And when he entered into his room at night (to sleep) he ordered the younger: Wake me at sunrise, and to the elder he said: Wake me at the third hour.[4] (In the morning) the younger son came to wake him at sunrise, but the elder would not let him, for he said: Our father asked me to wake him at the third hour, while the youn-

[1]) In being the first to enter the water.

[2]) i. e., of Judah.

[3]) Cf. Mechilta, Beshallach v.; Tanchuma, Vayiggash §8, and Jalkut §234.

[4]) i. e. after 8 o'clock.

ger said: No, our father asked me to wake him at sunrise. Through their noisy disputing their father was roused from his sleep and said: My children! ye both meant well for mine honour, therefore I shall not withhold my reward. Likewise thus spake the Holy One, blessed be He. What reward did the sons of Benjamin receive for marching into the sea first? The *Shechina* dwelt in their territory, as it is said: "Benjamin is like a wolf that ravineth: in the morning he shall devour the prey, and at even he shall divide the spoil" (Gen. xlix. 27),[1] and it is said again; "Of Benjamin he[2] said, The beloved of the Lord shall dwell in safety by him.[3] He covereth him all the day long, and he[3] dwelleth between his shoulders" (Deut. xxxiii. 12).

What reward was given to the tribe of Judah at whom they cast stones? They received sovereignty, as it is said: "And as for the princes of Judah רִגְמָתָם[4] (purple) was theirs" (Ps. lxviii. 27). Purple denotes nought else but sovereignty.

(Mechilta, Beshallach ii. 5., p. 31a).[5]

[1]) *Prey* and *spoil* according to the Midrash refer to the morning and evening sacrifices offered daily in the Sanctuary, see Gen. Rab. xcix. 3 (end) and *cf.* Onkelos and the Palestinian Targumim *in loc.* and see above, p. 123.

[2]) Moses.

[3]) God.

[4]) רגמה of the same root as ארגמן (purple).

[5]) Section 232 has been translated and annotated by Rabbi H. M. Lazarus. Fiebig (*op. cit.* p. 27f.) also gives this parable with one or two observations on Jewish modes of thought.

233. R. Jochanan asked: What is the meaning of the text, "and the one came not near the other all the night"? (Ex. xiv. 20). The Ministering Angels wished to sing a hymn of praise. The Holy One, blessed be He, said: The works of my hand are being drowned in the sea and ye would sing Me a hymn! (T. B. Megilla 10b).[1]

LXVIII. The Song of Victory.

234. According to R. Elazar b. Thaddai[2], Moses began the song and said: "I will sing unto the Lord" (*ibid.* xv. 1), and Israel answered and finished the verse with him[3] — "The horse and his rider hath he thrown into the sea" (*ibid*). Then Moses began (the next verse):— "The Lord is my strength and song" (*ibid.* 2), and Israel continued with him — "This is my God, and I will praise him" (*ibid.*). Moses again started the next verse — "The Lord is

[1]) See Tanchuma, Buber, Beshallach § 13, p. 30 and Notes 56, 57.

[2]) "Elazar b. Teradion" is the reading of Lekach Tob, Beshallach p. 46a.

[3]) According to Philo the song was chanted by the Israelites, Moses singing every verse before them (see *De Vit. Mos.* I. xxxii. M ii. 109). The Zohar attributes the gift of prophecy to the Israelites which thereby enabled every one of them to sing this song without omitting or misplacing a single word (Beshallach p. 60a, ed. Brody).

a man of war" (*ibid.* 3), and Israel completed the verse with him: "The Lord is his name" (*ibid*).

(Mechilta de R. Simeon b. Jochai, p. 57).

235. "The Lord is a man of war, the Lord is his name" (*ibid.* 3). Verily, this is a verse rich in many scriptural parallels (to illustrate and explain its meaning) — telling us that God was revealed to Israel with all the weapons (and accoutrements) of war. He appeared as a knight (or horseman) as it is said: "And he rode upon a cherub, and did fly" (Ps. xviii. 10). He appeared to them in breastplate and helmet, as it is said: "And he put on righteousness as a breastplate, and an helmet of salvation upon his head" (Is. lix. 17). He appeared to them as a warrior girt with a sword. Thus it is written: "Gird thy sword upon thy thigh, O mighty One" (Ps. xlv. 3). He appeared to them with the bow, as it is said: "Thy bow was made quite bare" (Hab. iii. 9). He was seen with buckler and shield, as it is said: "Strive thou, O Lord... take hold of shield and buckler" (Ps. xxxv. 1, 2). He appeared to them with the spear, as it is said: "At the shining of thy glittering spear" (Hab. iii. 11). Should I infer that God needed all these weapons and accoutrements? No, the text says: "The Lord is a man of war, the Lord is his name." He fought with His name and He had no need of the instruments of war.

(*Ibid.* p. 61).[1]

[1]) Cf. Jalkut §246 and Mechilta, Parasha Hashira (Beshallach) p. 44a. According to the Zohar (*ibid.*) God appeared in all His Glory as soon as the Israelites sang the song of victory and He was then revealed His redeemed children.

236. "The Lord will reign for ever and ever" (Ex. xv. 18). R. José said: If Israel had said, "The Lord is King for ever and ever" no people or kingdom would have had dominion over them. But since they said: "The Lord *will* reign for ever and ever", the Kingdom of God will[1] only be realized in the future. (*Ibid.* p. 70).

237. According to Rab Huna, the Israelites of the generation (of the Exodus) were possessed of little faith. Likewise Rabba bar Mari preached:— What is the meaning of the text:— ("Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies;) but were rebellious at the sea, even at the Reed Sea" (Ps. cvi. 7)? This teaches us that Israel was rebellious at that hour and said: Just as we are coming up (out of the sea) from one side, likewise the Egyptians are coming up from another side. The Holy One, blessed be He, thereupon said to the prince of the sea:[2] Cast up the drowned Egyptians from the bottom of the sea unto the dry land! The prince of the sea replied to God: Sovereign of the Universe! Is it usual for a servant to restore the gift which his master had bestowed upon him, and does a master

[1]) See Mechilta (*ibid.* x). R. José the Galilean is the author of this piece.

[2]) שר של ים *the prince of the sea.* In this Tractate (118a) we find "a prince of hail." The elements were believed to be under the control of a prince subordinate to God. For a similar belief see *Jubilees* ii. 2; *Eth. Enoch* lx. 12—21; *Asc. Is.* iv. 18; *Slav. Enoch* xix, 1—4.

take it back? God rejoined: I will give thee the equivalent of the gift and also the half of it in addition. The prince of the sea said: Sovereign of the Universe! Is it usual for a servant to put up a claim against his master (before the court of law)? God answered: The brook of Kishon shall be My surety. Forthwith the prince of the sea cast the dead Egyptians upon the dry land and Israel came and saw them — as it is said: "And Israel saw the Egyptians *dead* upon the sea shore" (Ex. xiv. 30).

What is the meaning of "the equivalent of the gift and its half?" This is the meaning, namely, concerning Pharaoh it is written: "And he took six hundred chosen chariots" (*ibid.* 7); and with reference to Sisera it is written: "For he had nine hundred chariots of iron" (Judges iv. 3). When Sisera came with his iron spears to attack Israel, God brought forth against him (and his host) the stars out of their courses, as it is written: "They fought from heaven, the stars in their courses fought against Sisera" (*ibid.* v. 20). When the stars of heaven came down against them they made the iron spears glowing hot so that the army of Sisera went to bathe in the brook of Kishon (to cool their bodies). Then spake the Holy One, blessed be He, to the brook Kishon:— Go and make good the pledge given thee. Forthwith the brook of Kishon swept them away and cast them into the sea, as it is said: "The river Kishon swept them away, that ancient river, the river Kishon" (*ibid.* 21). What is the meaning of נחל קדומים (that *ancient* river)? It is the river which was an abiding surety from of old. In that hour

the fish[1] in the sea cried: "And the truthfulness of the Lord endureth for ever. Praise ye the Lord" (Ps. cxvii. 2). (T. B. Pesachim 118b).

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[1]) Rabbinowicz (*Dikduké Sopherim in loc.*) has here the reading "the prince of the sea," see Bacher, *Die Agada der Tannaiten*, ii. p. 449.

Chapter V.

ISRAEL IN THE WILDERNESS.

LXIX. From Egypt to the Desert.

238. "Thou broughtest a vine out of Egypt... and plantedst it" (Ps. lxxx. 8).

Why is Israel compared to a vine?[1] When the owner of a vine desires that it shall flourish, he transplants it in order to improve it. Likewise when God desired to make Israel famous in the world — what did He do? He transplanted them, by taking them from Egypt and bringing them into the desert where they began to prosper. (How?) They received the Torah, and declared: "All that the Lord hath spoken will we do" (Ex. xxiv. 7). Thereby they acquired fame in the world, as it is said: "And thy renown went forth among the nations for thy beauty" (Ezek. xvi. 14). (Ex. Rab. xliv. 1).[2]

LXX. The Manna.

239. The disciples of R. Simeon b. Jochai asked (their master), Why did not the Manna descend once a year for the Israelites? He replied: I will tell you

[1]) Not only is Israel compared to the vine, also the Messiah, cf. Apoc. of Baruch xxxvi f.

[2]) See Lev. Rab. xxxvi. 2 for a similar illustration.

a parable. To what is this like? To a king of flesh and blood who had an only son. He assigned his son's sustenance once a year and therefore he only visited his father once a year. The king then arose and assigned his son's sustenance daily, thereupon he visited also his father daily. Likewise with Israel, he who had four or five sons was concerned and said: Perchance the Manna will not descend tomorrow, and consequently all the children will perish with hunger. The result was that they all turned their hearts to their Father in Heaven (day by day). (T. B. Joma 76a).[1]

240. It was taught in a Baraitha that R. José said: Just as a prophet told Israel what was hidden in the holes and fissures,[2] likewise the Manna pointed[3] out to Israel what was in the holes and fissures. How so? When two man came before Moses for judgment, one said: Thou hast stolen my servant. The other rejoined: Thou didst sell him to me. Moses then told them that on the morrow he would give his verdict. And on the morrow if the Omer[4] of Manna for the servant was found in the house of his first master, it was certain that the second master had

[1]) See Siphrê, Numb. xi, 9 § 89. The Zohar (Beshallach, p. 62b) infers that God's purpose in sending the Manna day by day was to test the children of Israel in order to discover those who had great faith in God's providence and those who were of *little faith*.

[2]) What was hidden and obscure.

[3]) מגיד=מעיד *pointed out*. This interpretation is suggested by גד (white) which describes the Manna (Ex. xvi, 31).

[4]) An Omer fell for every individual in each household.

stolen him. If the Omer for the servant was found in the house of the second master, it was evident that the first master had sold him. (*Ibid.* 75a).[1]

241. Rabban Simeon b. Gamaliel II said: Come and see, how beloved is Israel before their Father in Heaven! Just because they are so beloved the works of nature (*lit.* the beginning) were changed for their sakes. That which was peculiar to the heavens became like that which belonged to the earth and vice versa. Ordinarily, bread comes from the earth, as it is said: "In a land of corn and wine" (Deut. xxxiii. 28); dew descends from the heavens, as it is said: "Yea, his heavens drop down dew" (*ibid.*). Now, for them the order of things was reversed. The bread descended from heaven — as it is said: "I will rain bread from heaven for you" (Ex. xvi. 4); and dew ascended from the earth, as it is said: "And when the dew that lay was gone up" (*ibid.* 14).

(Mechilta de R. Simeon b. Jochai p. 75).[2]

242 R. Eliezer (b. Hyrkanos) said... Come and see, how the Manna descended for Israel! First came forth a north wind and swept the desert; then rain came down to wash the earth; then dew ascended and the wind blew against it so that it was congealed and it became like a table[3] of gold; finally the

[1]) See Mechilta, Vajassa (Beshallach v) on Ex. xvi 31, and Mechilta de R. Simeon b. Jochai *in loc.*

[2]) Cf. Ex. Rab. xxv. 6 and Mechilta, Vajassa (Beshallach) ii on Ex. xvi. 4.

[3]) Cf. Ps. lxxviii. 19.

Manna descended on it. What did the Israelites say?[1] If God prepares Manna for those who provoke Him, how much more so will He bestow a good reward upon the righteous in the future world?

(Mechilta, Vajassa (Beshallach) iv, 3, p. 48b on Ex. xvi. 13).[2]

LXXI. Amalek's War.

243. God spake to Israel: Do ye question (in your minds) whether "the Lord be among us or not?" (*ibid.* xvii. 7). By your lives! I will let you know, therefore "then came Amalek" (*ibid.* 8). R. Levi said: To what is this to be compared? To a son riding on the shoulder of his father. When the child saw a desirable object, he said: Buy it for me, and the father did so once, twice and a third time. The son saw a certain man and said to him: Hast thou seen my father? The father said to his child: Thou ridest on my shoulder and whatever thou didst desire, I obtained for thee, yet dost thou say: Hast thou seen my father? Thereupon he cast his son from his shoulder and a dog came and bit him. Likewise was it with the Israelites. When they came forth from Egypt, God surrounded them with the clouds of glory. They asked for bread, and He caused Manna to descend (from heaven) for them, as it is said: "And he rained down Manna upon them to eat, and gave them of the corn of heaven" (Ps. lxxviii. 24). They desired flesh and he gave them quails, as it is said: "They asked,

[1]) The reading אוכלין in Weiss' Mechilta p. 57b is incorrect.

[2]) Cf. Jalkut §259 and Lekach Tob *in loc.*

and he brought quails" (*ibid.* cv. 40), and likewise it is said: " And he gave them that they lusted after" (*ibid.* lxxviii. 29). God gave them all they needed, yet they asked: " Is the Lord among us?" God said to them: Thus say ye? Behold the dog will bite you, therefore "Amalek came."

(Tanchuma, Jethro §3, p. 92).[1]

244 " And it came to pass, when Moses held up his hand, that Israel prevailed" (Ex. xvii. 11). Did the hands of Moses wage war or gain the victory in battle? Nay, the text teaches thee that as long as the Israelites looked heavenward submitting their hearts in willing obedience to their Father in Heaven they prevailed, and if not they were defeated.

(Mishna, Rosh Hashana iii. 8.)[2]

245. "But the hands of Moses were heavy; and they took a stone, and put it under him, and he sat thereon" (*ibid.* 12). Did not Moses have a cushion or a garment to sit on? But Moses said: Since Israel is at present in distress, I will likewise be in distress with them. (T. B. Taanith 11a).[3]

246. "Remember what Amalek did unto thee by the way as ye came forth out of Egypt; how *he met thee* by the way" (Deut. xxv. 17, 18). The

[1]) Cf. Ex. Rab. xxvi. 2; Pesikta 21b; and Pesikta Rabbati xiii. p. 55b.

[2]) See Mechilta, Amalek (Beshallach) i. on Ex. xvii. 11. p. 54a.

[3]) See Mechilta de R. Simeon b. Jochai p. 83 where the reading is גלובקרין instead of כר of the Talmud. The expression of the Mechilta=καλυπτήριον (cover), or perhaps κερβικάριον (pillow).

Rabbis say: קרך (*he met thee*) means היקרך *he cooled the heat of thy fame* before other nations. R. Chunja said: To what is this to be compared? To a bath[1] filled with hot water into which no creature could enter. A desperate man came along and sprang into it. Although he was scalded, he made it cooler for others. Likewise when Israel came forth from Egypt, the Holy One, blessed be He, divided the sea before them and the Egyptians were drowned, and the dread of Israel fell upon all the nations, as it is said: "Then were the dukes of Edom amazed; the mighty men of Moab, trembling took hold of them" (Ex. xv. 15). When Amalek came and fought with Israel, although they[2] received their deserts at the hands of Israel, they cooled the fame of Israel in the eyes of the other nations. (Tanchuma, Ki Têzê §9).

247. "Remember what Amalek did unto thee by the way as ye came forth out of Egypt" (Deut. xxv. 17). R. Levi said, Amalek came against Israel by the way like a robber. To what is this incident like? To a king who had a vineyard which he surrounded with a fence, and placed a ferocious dog therein. The king said: Anyone who will come and break down the fence will be bitten by the dog. In time the king's son came and broke through the fence and the dog bit him. Hereafter when the king wished to remind his son of his disobedience, he would say to him: Remember how the dog bit thee! Likewise whenever God wished to remind Israel of their sin

[1]) אמבטי (*ἐμβατή*) reservoir, bath.

[2]) Amalek.

(of faithlessness) at Rephidim, as it is said: "Is the Lord among us, or not?" (Ex. xvii. 7), He said to them: "Remember what Amalek did to-thee". (*Ibid.*).[1]

248. R. Levi, in the name of R. Chama b. Chanina, said: As long as the seed of Amalek exists in the world neither the Name of God nor the Throne of God will be fully established. But when the seed of Amalek will have perished the Name and the Throne will be fully established.[2] (*Ibid.* xi).[3]

LXXII. The Giving of the Law.

249. Why was not the Torah given (to Israel) when they came forth from the land of Egypt? Did not God say to Moses: "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (*ibid.* iii. 12)? R Jehuda b. Shallum said, This is to be compared to the parable of a prince who had risen from (a bed of) sickness. His father said: Let us wait three months until his spirits be recovered after his illness and then I will take him to school to learn Torah. Likewise, when Israel came from Egypt there were among them some who had been disabled through the afflictions of the bondage. God said: I will wait

[1]) Cf. Pesikta 26b and Pesikta Rab. xii. p. 52a.

[2]) This is based on Ex. xvii. 16:— "A hand (i. e. Amalek) is lifted up against the throne of the Lord."

[3]) Cf. Pesikta 29a, b and Pesikta Rab. xii. p. 51b.

for them until they are healed and afterwards I will give them the Torah. (Tanchuma, Jethro x).[1]

250. According to Resh Lakish, God made a compact with the works of nature saying to them: If Israel accept the Torah ye shall continue (to discharge your functions); if they refuse I will cause you to return to chaos and confusion (*Tohu* and *Bohu*).[2] (T. B. Sabbath 88a).

251. R. Azariah, in the name of R. Jehuda b. Simon, gave a parable of a king who had a garden in which he planted rows of fig-trees, vines, pomegranates and apple-trees. He handed it over to a keeper[3] and went away. After a while the king returned to look at his garden in order to see what the keeper had done, and when he found it full of thorns and thistles, he brought cutters to cut them down. But among them he saw a single beautiful rose, and he plucked it and inhaled its fragrance refreshing his heart and soul. Whereupon the king said: For the sake of this rose, all the garden shall be saved. Likewise, the entire world was created only for the sake of the Torah.[4] After twenty-six

[1]) Cf. Mechilta to Ex. xx. 18. In the Messianic Age the lame, blind and deaf will be miraculously healed (Cf. Is. xxxv. 6); see also Cant. Rab. ii. (v. 2).

[2]) The implication is that nature can only accomplish its purpose if law be obeyed.

[3]) אריס one who tills the owner's land for a certain share in the produce. Thus Adam was God's אריס or sub-tenant in Paradise (Lev. Rab. i. 9).

[4]) Cf. *Assumption of Moses* i, 11 (according to Clemens' reading in Kautzsch) :"He hath created the world for the sake of His Law,"

generations God looked around in His world to know what had been done, but He found it full of water. The generation of Enosh was (punished by) water,[1] the generation of the Flood was (punished by) the flood,[2] and the generation of the Dispersion was (punished by) water.[3] God therefore brought cutters to destroy them, as it is said: "The Lord sat at the Flood" (Ps. xxix. 10). But He saw in the world one beautiful rose, namely Israel; He took this flower and inhaled its fragrance at the time when He gave to Israel the Decalogue and He was refreshed. In the hour when the Israelites declared: "We will obey and hearken" (Ex. xxiv. 7), God said: For the sake of this rose the garden shall be saved and for the merit of the Torah and of Israel the world shall be saved.

(Lev. Rab. xxiii. 3).[4]

252. According to R. Joshua b. Chanania, when the Holy One, blessed be He, intended (to promulgate the Decalogue), He went first to the children of Esau and said: Will ye accept the Torah? They said to Him: Sovereign of the Universe! What is written therein? He answered them: "Thou shalt not murder" (*ibid.* xx. 13). They rejoined: The very existence of (these) men was promised to their

see Charles' ed. for a variant reading, and *cf.* iv. *Ezra* vi. 55, 59; vii. 11 which teaches that the world was created for the sake of Israel.

[1]) Cf. Gen. Rab. xxiii. 7; Mechilta, Jethro 6, p. 87b.

[2]) See iv. *Ezra* iii. 9ff.

[3]) Cf. Gen. Rab. xxxviii. 10; Siphrê, Ekeb 43, pp. 80b, ff.

[4]) See Cantic. Rab. ii. (ii, 2).

father[1] through the sword, as it is said: "By thy sword shalt thou live" (Gen. xxvii. 40). We therefore cannot accept the Torah. Then God went to the children of Ammon and Moab asking them to receive the Torah. They said: Sovereign of the Universe! What is written therein? He replied: "Thou shalt not commit adultery" (Ex. xx. 14). They made answer: The very existence of this people is derived from unchastity — as it is written concerning the daughters of Lot[2]. On this account we cannot accept the Torah. Thereupon God went to the children of Ishmael and asked them to accept the Torah. They said: What is written therein? God answered: "Thou shalt not steal" (*ibid.* 15). They rejoined, The whole subsistence of our people is dependent upon theft and robbery — so it is written: "He[3] shall be as a wild-ass among men; his hand shall be against every man, and every man's hand against him" (Gen. xvi. 12). Consequently, we cannot accept the Torah. At last God came to Israel who cried: "We will obey and hearken" (Ex. xxiv. 7). Thus it is written: "The Lord came from Sinai, and rose from Seir[4] unto them; He shined forth from mount Paran[5], and he came from the ten thousands of holy ones[6]:

[1]) Esau.

[2]) Moab and Ammon were the offspring of the daughters of Lot (Gen. xix. 36).

[3]) Ishmael.

[4]) The territory of Esau.

[5]) The abode of Ishmael (Gen. xxi. 21), see Hastings' D. B. iii. 673a.

[6]) רבבות קדש may have suggested Rabbath-bene-Ammon (Jer. xlix. 2) the chief city of Ammon.

at his right hand was a fiery law unto them" (Deut. xxxiii. 2). (Pesikta Rabbati §xx. p. 99b).[1]

253. R. Simai preached: When the Israelites declared that they would *obey* even before they had heard the Divine Law,[2] sixty myriads of Ministering Angels came to each Israelite and gave him two crowns, one for the promise of *obedience* (נעשה) and the other for readiness to *hear* (נשמע). When the people sinned by making the Golden Calf, a hundred and twenty myriads of angels of destruction came and took away the crowns[3] — as it is said: "And the children of Israel stripped themselves of their ornaments of Mount Horeb" (Ex. xxxiii. 6).

R. Elazar said: When the Israelites declared that *they would obey* even before *they had heard* the Divine commandments, a Heavenly Voice[4] was heard saying: Who hath revealed to My sons this secret which the Ministering Angels employ? For, thus it is written: "Bless the Lord, ye angels of his: Ye mighty in strength, that *obey* his word, *hearkening* unto the voice of his word" (Ps. ciii. 20). They are ready to *obey* first, and afterwards to *hear*.

(T. B. Sabbath 88a).[5]

[1]) Siphrê, Zôs Habberachah §343; Mechilta, Bachodesh v; T. B. Aboda Zara 2b and Pirkê de R. Eliezer xli.

[2]) Literally: they said "we will obey" (נעשה) before "we will hear" (נשמע) see Ex. xxiv. 7.

[3]) See Pesikta 117b; Cant. Rab. on Cant. viii. 4 and Zohar, Ki Thissa p. 193b.

[4]) The Bath Kol בת קול or Heavenly Voice was a substitute for prophecy, see T. B. Joma 9b and Maimonides, *Moreh Nebuchim*, ii. 42. It occurs in the N. T. (Mark i. 11).

[5]) See also T. B. Gittin 7a.

254. R. Abahu, in the name or R. Jochanan, said: When the Holy One, blessed be He, gave the Torah, birds did not sing, fowl did not flutter, the ox[1] did not low, the Ophanim did not fly, the Seraphim did not cry "Holy! Holy"![2] the sea did not heave, and the creatures did not speak, but the world was hushed into silence, and the *voice* proclaimed: "I, Adonai, am thy God" (Ex. xx. 2.)[3]

(Ex. Rab. xxix. 9).

255. "I Adonai, am thy God" (*ibid.*). Since God appeared to the Israelites at the sea as a warrior[4] waging war, at Sinai as a scribe[5] teaching the Torah, in the days of Daniel He seemed to be a hoary sage[6] teaching the Law, God said to them: Think not because you have seen Me in various forms that there are many Gods; but I am the one who was (seen by you) at the sea, and I am the Lord of Sinai. (Pesikta de R. Kahana xii. p. 109b).[7]

256. "His speech is most sweet" (Cant. v. 16). R. Azariah and R. Acha, in the name of R. Jochanan, said: When the Israelites at Sinai heard the word אנכי ('I') their souls fled (from their bodies) — even as

[1]) The ox here may refer to the likeness of the figures described in Ezek. i. 10ff. (H.M.L.)

[2]) Cf. Is. vi. 2, 3.

[3]) Cf. Ex. xv. 3 and Mechilta de R. S. b. J. p. 102.

[4]) Cf. Ex. xv. 3.

[5]) Ex. xxiv. 10.

[6]) Dan. vii. 9.

[7]) Cf. Pesikta Rabbati xxi. pp. 100b, ff. and Mechilta, Jethro §v. (p. 66b) *in loc.*

it is written: "If we hear the voice of the Lord our God any more, then we shall die" (Deut. v. 25), and also: "My soul went forth when he spake" (Cant. v. 6). The word[1] (דבור) returned to God and said: Sovereign of the Universe! Thou livest for all eternity, and Thy Torah endureth for ever, hast Thou sent me to the dead? In that hour the Holy One, blessed be He, made the word sweet for them, thus it is written: "The voice of the Lord is powerful; (yet) the voice of the Lord is full of majesty" (Ps. xxix. 4). R. Chama bar R. Chanina said: "The voice of the Lord *was powerful*" to the young men; "the voice of the Lord was *full of majesty*" to the weak and feeble.[2] R. Simeon b. Jochai taught that it was the Torah which God gave to Israel that restored to them their souls; for so it is written: "The Torah of the Lord is perfect, *restoring* the soul" (*ibid.* xix. 7). (Canticles Rab. vi. 3 on Cant. v. 16).

257. "His speech is most sweet" (Cant. v. 16). This is like a king who spoke against his son who, overcome with fright, fainted away.[3] When the king saw what had happened, he embraced and kissed his son and spake to him saying: What aileth thee? Art thou not mine only son? Am I not thy father?

[1]) The Word דְּבוּר (like the Logos of Philo or the Wisdom of Proverbs and the Book of Wisdom) is personified and claims as its privilege the fellowship of the living. Cf. Job xxviii. 20, 28 and Proverbs viii. 31.

[2]) The Divine Voice, like the Manna, accommodated itself to the circumstances of each person to whom it came, see Ex. Rab. v. 9.

[3]) *Lit.* his soul departed from him.

Likewise when God spake the words: "I, Adonai, am thy God", straightway the souls of the Israelites fled. And as they were lifeless the angels began to embrace and kiss them saying: What aileth you? Fear ye not, for "ye are the children of the Lord your God" (Deut. xiv. 1). And God sweetened His word for them[1] and said to them: Are ye not my children, (for) I, Adonai, am your God? Ye are my people, beloved to me, so He spake gently to them until their souls were revived...

(*Ibid.* on Cant. vi. 4).

258. R. Joshua b. Levi said: What is the meaning of the text: "His cheeks are as a bed of spices"[2]? (Cant. v. 13). Every word which came forth from the mouth of the Holy One, blessed be He, filled the whole world with fragrance. If, then, the first word perfumed the entire world, whither did the (fragrance of the) second word go? God brought forth from His treasure-house a breeze which wafted away the fragrance of each preceding word before the next.

(T. B. Sabbath 88b).

259. R. Joshua b. Levi said: When Moses ascended the Mountain (to receive the Torah) the Ministering Angels spake before the Holy One, blessed be He, saying: Sovereign of the Universe! What does he, who is born of woman, in our midst? God replied: He has come to receive the Torah. The angels said: That desirable hidden treasure which Thou hadst concealed (since the six days of the creation) for

[1]) *Lit.* for their palate.

[2]) Or, *balsam.*

nine hundred and seventy-four generations before the world was formed[1] — this wilt Thou bestow on flesh and blood? "What is man, that thou art mindful of him? And the son of man, that thou visitest him? O Lord, our Ruler, how excellent is thy name in all the earth! Who hast set thy glory *upon the heavens*" (Ps. viii. 4, 1). God told Moses to give an answer to the angels, and Moses replied: Sovereign of the Universe! I am afraid lest they consume me with the breath of their mouth. Then God said: Hold by the throne of My glory, and answer them, so it is said: "He taketh hold of the front of the throne, and he spreadeth his cloud upon him" (Job xxvi. 9).

Hence we learn, said R. Nahum, that the Almighty spread over him the splendour of his *Shechinah* and sheltered him.

Moses then spake: Sovereign of the World! What is written in the Torah which Thou givest me?

[1]) This Haggadah is based on Ps. cv. 8, which is rendered: "He gave his word in commandment after a thousand generations." It is calculated from the Bible text that there were ten generations from Adam to Noah, ten more from Noah to Abraham (see above, p. 47 §78 and p. 48 §81) and six more from Abraham to Moses whose generation was accordingly the thousandth to whom the Law was given. As the twenty-six generations from Adam to Moses are recorded in the Scriptures, the other nine hundred and seventy-four came before Adam and were wiped out of memory for their unfitness. (H.M.L.) For the chronology see Seder Olam Rabba (ed. Amsterdam) p. 2a. See also Shocher Tob, Ps. cv. 3; Gen. Rab. xxviii. 4; T. B. Chagiga 14a and the passage quoted hereafter from T. B. Zebachim 16a. and cf. Zohar, Shemoth 3a.

(God said); "I, Adonai, am thy God who brought thee out of the land of Egypt" (Ex. xx. 2). Moses thereupon asked the angels: Did ye go down into Egypt? Were ye enslaved by Pharaoh? What need have ye then of the Torah? Again, what is written therein? "Thou shalt have none other gods" (*ibid.* 3). Do ye dwell perchance among men who are idolaters? Moreover it is written (in this Torah): "Remember the Sabbath day, to keep it holy" (*ibid.* 8). Do ye, perhaps, do work that ye have need of rest? Again, it is written: "Thou shalt not take the name of the Lord thy God in vain" (*ibid.* 7)[1] — do ye then engage in business transactions?[2] It is written: "Honour thy father and thy mother? (*ibid.* 12). Have ye father and mother? It is also written: "Thou shalt not murder; thou shalt not commit adultery; thou shalt not steal" (*ibid.* 13, 14, 15). Have ye the spirit of jealousy or the evil inclination among you? Forthwith they acknowledged (their ready submission to the will of God), as it is said: "O Lord, our Ruler, How excellent is Thy name in *all the earth*"! (Ps. viii. 9). (Note that in the second instance) this verse is not followed (as before) by the words: "Set thy glory upon the heavens". There upon every angel became friendly disposed towards Moses and each gave him some gift,[3] as it is said:

[1]) The order of the Decalogue is not strictly followed by the Midrash. In Philo and N. T. the Biblical order is also not adhered to in reference to the sixth commandment.

[2]) Where an oath invoking God is often imposed in order to decide a disputed transaction.

[3]) Mechilta de R. Simeon b. Jochai p. 101 reads: "The angels revealed to Moses the *Mystery*," see above, p. 169.

"Thou hast ascended on high, thou hast led thy captivity captive; thou hast received gifts among men" (*ibid.* lxviii. 18). (*Ibid.* 88b and 89a).[1]

260. When the Torah was given to Israel the voice of God resounded from one end of the world to the other. All the nations of the world were seized with trembling in their palaces and they sang a hymn of praise, as it is written: "And in his palace everyone speaks of the glory" (*ibid.* xxix. 9). They gathered themselves around Balaam the Wicked, and said to him: What is that rumbling noise which we hear? will a flood come to destroy the world, as it is written: "The Lord sat (as King) at the flood"? (*ibid.* 10). Balaam replied: "And the Lord will sit as king for ever" (*ibid.*); God has sworn already that He will not again bring a flood of water. Said they: He might bring a flood of fire,[2] as it is said: "For with fire will the Lord plead" (Is. lxvi. 16). Balaam answered: God hath sworn that He will not destroy all flesh. (Ye asked), What was that rumbling noise which we heard? God has a beautiful jewel in His treasury, which has been hidden with Him nine hundred and seventy-four generations prior to the creation of the world and now He desires to give it to His children — as it is said: "The Lord giveth strength (עז)[3] unto his people"

[1]) Cf. Cant. Rab. on Cant. viii. 11; Shocher Tob on Ps. viii; Pesikta Rabbati §xx. (p. 98), §xxv. (p. 128a) and Mechilta de R. S. b. J. p. 101.

[2]) Cf. Matt. iii. ii.

[3]) עז *strength* is often explained in Midrash as referring to the Torah, the source of moral strength. See next passage from Canticles Rabba.

(Ps. xxix. 11). Thereupon they all cried: "May God bless his people with peace" (*ibid.*).

(T. B. Zebachim 116a).[1]

LXXIII. Israel's Guarantee.

261. "Draw me; we will run after thee" (Cant. i. 4). R. Meir said: When the Israelites stood before Mount Sinai to receive the Torah, the Holy One, blessed be He, said to them: Shall I, forsooth,[2] give you the Torah? Nay, bring me good guarantors that ye will keep it; then I will give it to you. They replied: Sovereign of the Universe! Our forefathers will be our sureties. God refused, saying, Your forefathers themselves need sureties. To what is this to be compared? To one who went to borrow (money) of the king, who said, Bring me a surety and I will lend thee (the money). The man went and fetched a surety, but the king said: Thy surety needs a surety himself. The man went and brought another surety. The king repeated that this second surety also was in need of another surety. He brought a third surety and the king said: Know that on this surety I will lend thee (the money). Likewise when Israel stood to receive the Torah, God asked them for

[1]) See Mechilta, Jethro i. p. 57a; Pesikta Rabbati xx. p. 95a.

[2]) אלעיקי probably=ἀλλ'εἰκῇ *but, for nothing* (shall I give you the Torah?) Both these Greek words are used in Syriac, cf. Syriac version of Matt. v. 22. (H.M.L.) According to Jastrow, Dict. i. p. 70a it is a disguise of אלהים God, see also Levy, N. H. W. i. p. 85a; Dalman, Dict. p. 19a and Kohut, i. 106a, b.

proper sureties that they would preserve the Torah and they proposed the patriarchs. But God said: I have something against your forefathers. As regards Abraham, because he said:[1] "Whereby shall I know that I shall inherit it[2] ?" (Gen. xv. 8); and as to Isaac I have an objection against him, because he loved Esau whom I hated, as it is said: "But Esau I hated" (Mal. i. 3), and Jacob also is blameworthy, for it is said: "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord ?" (Is. xl. 27). Nay, said God, bring Me (other) good sureties and I will give you My Torah. They said: Sovereign of the World! let the prophets be our sureties. He replied, I have some objection even against them — as it is said: "The shepherds also transgressed against me, and the *prophets* prophesied by Baal, and walked after things that do not profit" (Jer. ii. 8). It it also written: "O Israel, thy prophets have been like foxes in the waste places" (Ezek. xiii. 4). Yet, again God said: Bring Me good sureties and I will give you My Law. When the Israelites exclaimed: Behold, our childern shall be our sureties! And the Holy One, blessed be He, cried: Verily they will be good sureties on your behalf, and I will therefore give you the Torah because of them. Thus it is written: "Out of the mouths of babes and sucklings hast thou established (עֹז) *strength*" (Ps. viii. 2). *Strength* (עֹז) is nought else but the Torah,

[1]) His faith in God failed him, otherwise he would not have questioned God.

[2]) The land of Canaan.

as it is said: "The Lord will give *Strength* (עֹז) unto his people" (*ibid.* xxix. 11).

(Cant. Rab. i. 3, on Cant. i. 4).[1]

LXXIV. The Law of Moses.

262. R. Joshua b. Levi said: When Moses descended with the Torah from the presence of the Holy One, blessed be He, Satan came and said to God: Sovereign of the Universe! Where is the Torah? I have given it to the earth, said God. Satan went to the earth and asked: Where is the Torah? The earth answered: "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth" (Job xxviii. 23, 24). And Satan betook himself to the sea which said: The Torah is not with me. He went to the deep and it also cried, The Torah is not with me — as it is said: "The deep saith, It is not in me; and the sea saith, It is not with me' (*ibid.* 14); "Destruction and Death say: We have heard a rumour thereof with our ears" (*ibid.* 22).

Satan thereupon returned to God and said: Sovereign of the Universe! I have searched through all the earth, but I found it not. God replied: Go to the son of Amram.[2] He went to Moses and said, Where is the Torah which God has given thee? Then Moses answered: Who am I, that God should have given *me* the Torah? Thereupon God said to Moses: Moses! art thou a liar? He replied: Sovereign of the Universe! Thou didst have a hidden treasure

[1]) See also Tanchuma, Vayiggash §2; Shocher Tob on Ps. viii. 6, and cf. Mechilta de R. S. b. J. p. 100.

[2]) Moses was the son of Amram (Ex. vi. 20).

in which Thou didst take delight daily. Shall I claim it as my sole possession? To which the Holy One, blessed be He, replied: Because thou hast been so meek, the Torah shall be named after thee, as it is said: "Remember ye the Torah of *Moses* my servant" (Mal. iv. 4). (T. B. Sabbath 89a).

LXXV. The Golden Calf.

263. "And when the people saw that Moses delayed (בשש) to come down from the mount" (Ex. xxxii. 1). What is the meaning of בושש (delayed)? "the sixth (hour of the fortieth day) had arrived" (באו שש [שעות]) and Moses had not yet descended. Moses had stipulated with the Israelites saying: — After forty days I will bring the Torah to you. When the sixth hour had come and Moses had not descended, the people forthwith gathered themselves together unto Aaron. According to our Rabbis, Satan came and brought confusion into the world by showing the people a sight which seemed to be the bier of Moses suspended in the air[1]... and they said: "For this is the man Moses" (*ibid.*). Then Hur spake to them saying: O ye stiff-necked people, do ye not remember what he did for you? They thereupon rose up and slew him. They then went to Aaron, as it is said: "the people gathered themselves unto Aaron" (*ibid.*) saying to him: If thou wilt make us gods, it is well; if not, we will do to thee as we did to Hur. (Therefore it is written): "And Aaron saw and he built an altar" (*ibid.* 5). Aaron saw what

[1]) See Lekach Tob *in loc.* (101a) for a variant reading.

they had done to Hur, and he *understood* from (Hur) who had been sacrificed.[1] The people wished to build the altar with Aaron, but he said to them: Let me alone and I will make it by myself, for there is no one worthy of building it with me. Aaron's intention was to delay the building of the altar until Moses should have descended. Now that he had built it and Moses had not come, "they rose up early on the morrow and offered burnt offerings... and the people sat down to eat and to drink" (*ibid.* 6). (Tanchuma, Buber, Ki Thissa §13).[2]

264. "And the Lord spake unto Moses, Go, get thee down" (*ibid.* 7). In that hour Moses was about to descend and he saw the Angels of destruction and he was afraid to go down (to the people), as it is said: "For I was afraid of "Anger" and "Wrath",[3] because the Lord was wrath against you" (Deut. ix. 19). What did Moses do? He went and took hold of the Throne (of God) as it is said: "He

[1]) *i. e.* וַיָּבֶן מִזֶּבַח. The same letters of the text are differently punctuated in order to bring out more forcibly the attendant circumstances which led to Aaron's strange act. It is not meant as serious exegesis, but rather as a skilful homiletical turn of the phrase. See Buber *in loc.* (p. 57a), Rashi on Ki Thissa *in loc*; T. B. Synhedrin 7a; Lev. Rab. x. 3 and Num. Rab. xv. 21.

[2]) See T. B. Sabbath 89a; Ex. Rab. *in loc.* §41. 7; Tanchuma, Ki Thissa §19 and cf. Jalkut, Ki Thissa §391 and Zohar, Ki Thissa p. 191a.

[3]) 'Anger' (אף) and 'wrath' (חמה) are personified into destructive Angels, and they can only act during times of God's displeasure. According to a passage in the same context there are five such ministers of destruction (H.M.L.). See also Passover Haggadah (ed. Landshuth) p. 22 and cf. Mechilta, Bô vii.

taketh hold of the front of the throne, and he spreadeth his cloud upon him" (Job xxvi. 9). God shielded him and *spread* (פרש) over him the glory (זיו) of his *Shechinah*.[1]

God said to Moses, "Go, get thee down" (רֵד). It is a degradation (ירידה) for thee.[2] And Moses asked: Wherein? God said: "For thy people... have corrupted themselves" (Ex. xxxii. 7). Moses rejoined: Now, are they *my* people and not *Thy* people? "Turn from thy fierce wrath, and repent of this evil against *thy* people" (*ibid.* 12).

R. Simeon b. Jochai said, Moses stirred not and continued praying until God had been gracious to him (and granted his request). God said: In this world it is because of the evil inclination[3] which is in your midst that ye sin before Me, but in the next world I will uproot it from your midst, as it is said: — "And I will take away the *stony heart* out of your flesh and I will give you a heart of flesh" (Ezek. xxxvi. 26). (*Ibid.* p. 57a and b).[4]

265. "And the Lord spake to Moses (לך רד) Go, get thee down" (Ex. xxxii. 7). What is the meaning of לך רד ("go, get thee down")? According to

[1]) The strange word פרשז (Job xxvii. 9) is explained as a compound of פרש *he spread*, and זיו *glory*, cf. T. B. Sabbath 88b and Ex. Rab. xlii. 4. (H.M.L.)

[2]) The Midrash apparently reads לָךְ (*to thee*) instead of לֵךְ (*go*).

[3]) "On Evil Inclination" יצר הרע see Schechter's *Aspects of Rabbinic Theology*, pp. 242ff, and Kohler's *Theologie des Judentums*, pp. 167ff.

[4]) See Ex. Rab. *in loc.* and cf. Jalkut (*ibid.*) §391.

R. Elazar, God said to Moses: Moses, descend from thy greatness! Did I not bestow greatness on thee for the sake of Israel only? Now that Israel has sinned, what need have I of thy greatness? Thereupon the strength of Moses failed and he was unable to speak. But, at last, when God said: "*Let me alone*, that I may destroy them" (Deut. ix. 14), Moses said: This depends then on *me* and he forthwith stood up and roused his strength in prayer and besought mercy. This is to be compared to a king who was angry with his son and struck him violent blows, while his friend was sitting before him but fearing to say a word. But when the king said to his son, Were it not that my friend happened to be sitting before me, I should have slain thee — thereupon the friend thought, It all depends on me! Forthwith he arose and saved the prince.[1]

"Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation" (Ex. xxxii. 10). R. Abahu[2] said: If this verse had not been written (in the Scriptures) it would be impossible to say it,[3] for it seems as if Moses had taken hold of the Holy One, blessed be He, just as a man takes hold of his fellow by his garments, and said before him: Sovereign of the World! I will not let go of thee until Thou hast forgiven and pardoned them.

[1]) Cf. Ex. Rab. xlii. 9 and Deut. Rab. iii, 11.

[2]) *R. Elazar* is the reading in Ein Jacob and Jalkut *in loc.*

[3]) On this expression see Bacher, *Die älteste Terminologie*, p. 73.

"And I will make of thee a great nation" (*ibid.*). R. Elazar said: Moses spake before God saying: Sovereign of the Universe! A stool with three legs[1] cannot stand before Thee in the hour of thy wrath, how much less can a stool with one leg[2] stand before Thee? Nor is this all I have to plead. I should feel ashamed before my ancestors, for they would say now, See that Parnass[3] whom He set over the Israelites, he only sought greatness for himself but sought no mercy for his people.

"And Moses besought (ויחל) the Lord" (*ibid.* 11). Said R. Elazar: We see here how Moses remained in persistent prayer before the Holy One, blessed be He, until He Himself encouraged Moses how to pray[4]... According to Samuel,[5] Moses was ready to die[6] for the sake of Israel, as it is said: "And if not, blot me, I pray thee, out of thy book" (*ibid.* 32). Raba, in the name of R. Isaac, said: This text teaches us that Moses caused[7] the attributes of

[1]) The three patriarchs—Abraham, Isaac and Jacob were the inspiration and moral support of the Israelites.

[2]) Moses.

[3]) פרנס (leader, supporter), see J. E. ix. p. 541 and Levy, Targum Dict. ii. p. 292. The "Episcopus" or overseer of the Early Church is said to have been the equivalent to the פרנס (*πρόνοος*), cf. Apost. Const. III. iii.

[4]) *Lit.* "caused him to pray." Cf. Ex. xxxiii. 17—19. (H.M.L.)

[5]) A contemporary of Rab, see J. E. xi. 29. *s. v.* Samuel Yarchina'ah, and cf. Bacher, *Agada der bayl. Amoräer*, pp. 37ff.

[6]) A play on the word חלל (a corpse).

[7]) חל from חול to revolve, to encircle — a play on the text ויחל *and he besought*; other interpretations occur in Ex. Rab. lxiii.

Mercy to be *applied* to Israel. The Rabbis say: This teaches us that Moses said to God: Sovereign of the World! It would be profanity[1] for thee to do this (to Israel)...

"Remember Abraham, Isaac, and Israel, thy servants, to whom *thou swarest* (בך) *by thine own self*"[2] (*ibid.* 13). What is the meaning of בך (by thine own self)? According to R. Elazar, Moses spake before the Holy One, blessed be He, saying: Sovereign of the Universe! Hadst Thou sworn to the forefathers by the heavens and the earth, I should have said — Just as the heavens and the earth will pass away, likewise Thine oath will (fail and) pass away. But now, Thou hast sworn to them by Thy great Name; just as Thy great Name abideth for ever and ever, likewise will Thine oath endure for ever and ever.[3]

"And thou saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of" (*ibid.*). The words (אשר אמרתי) "that I have spoken of" should be אשר אמרתָּ "that Thou hast spoken of". According to R. Elazar the words until ("the stars of heaven") were those spoken by the disciple (Moses), while the following sentence of the (same) verse was uttered by the

[1]) חולין another play on ויחל as though it were connected with חָלַל to desecrate, to profane.

[2]) This expression recalls Genesis xxii. 16.

[3]) See also Ex. Rab. xliv. 10, and Tanchuma, Buber, Vajëra §9.

Master.[1] According to R. Samuel b. Nachmeni, the whole verse was spoken by the disciple. In this wise spake Moses before God:— Lord of the World! the words which Thou hast spoken to me — "Go, speak to Israel in My Name," I spake to them in Thy Name, and what shall I say to them now?

"Because the Lord was not able" (Numb. xiv. 16), the text should have read יכול י"י.[2] According to R. Elazar, Moses spake before God saying:— Lord of the World! Now will the nations of the world[3] exclaim: God's strength has grown weak like that of a woman and He is unable to save (His people). God answered Moses saying:— Have not the nations already seen the miracles and mighty deeds which I wrought against them at the (Reed) Sea? But said Moses: Lord of the World! Verily they will say that God could prevail against one king,[4] but He was not able to withstand thirty-one kings.[5]

R. Jochanan said: Whence do we know that God repented and consented to the plea of Moses?

[1]) *i. e.* God. As a result of Moses' supplication, God now gave him the re-assurance that the promised land should remain in their children's possession for ever, and should not be destroyed. Thus this part of the sentence states in what respect God "repented of the evil which He said He would do unto His people" (Ex. xxxii. 14).

[2]) In the masculine. יכולת (able, *lit.* ability) is a feminine form.

[3]) The heathens.

[4]) Pharaoh.

[5]) The heathen kings in Palestine whom the Israelites had to conquer, cf. Josh. xii

Because it is said: "And the Lord said, I have pardoned *according to thy word*" (*ibid.* 20).[1]

(T. B. Berachoth 32a).[2]

266. When God gave the tables of the Law to Moses they carried their own weight. But, as he descended from the Mountain and came nearer to the camp of Israel, he saw the golden calf. Thereupon the writing on the tablets faded away and the tables grew heavy in the hands of Moses. Immediately "Moses' anger waxed hot, and he cast the tables out of his hands" (Ex. xxxii. 19).

(Tanchuma, Ki Thissa §xxvi).[3]

267. In a Baraitha it was taught that when Moses went up the heights,[4] he found the Holy One, blessed be He, sitting and writing ארך אפים "slow to anger". Thereupon he said: Sovereign of the Universe! Thou art slow to anger with the righteous? God rejoined: Also with the wicked. Moses said: The wicked should perish. God replied: Now, thou wilt see that thou wilt have need to ask for this grace (on behalf of the wicked).[5]

Afterwards, when the Israelites had sinned[6] God

[1]) See also Siphrê on Numb. xxvii. 7 §134, and Mechilta on Ex. xx, 19. p. 72a.

[2]) Cf. Jalkut (*ibid.*) §392. All the Midrashim have used this Haggadic passage.

[3]) See T. B. Taanith 28b as to the date when the tables were broken.

[4]) למרום to Heaven, to receive the Torah.

[5]) See also T. B. Baba Kamma 50b on "slow to anger".

[6]) With the Golden Calf.

said to Moses: Didst thou not speak to Me in this wise, Be slow to anger with the righteous? Moses answered: Sovereign of the Universe! Didst Thou not also speak to me saying: Also with the sinners? That is the meaning of the text which is written: "And now, I pray thee, let the power of the Lord be great, *according as thou hast spoken*, saying, The Lord is slow to anger" (Numb. xiv. 17, 18).

(T. B. Synhedrin 111a and b).

LXXVI. The Tabernacle.

268. R. Simeon of Sichnin, in the name of R. Levi, said: When God said to Moses: "Make me a sanctuary" (cf. Ex. xxv. 8), He should have caused four poles[1] to be brought in order to have the tabernacle spread over them. But the Scripture teaches us that God showed to Moses red, green, black and white fire and thereupon He said: "Make me a sanctuary". Moses answered saying: Sovereign of the World! Whence shall I obtain red, green, black and white fire? God replied, "After the *pattern*, which hath been shewed thee in the mount" (*ibid.* xxv. 40).

(Pesikta de R. Kahana p. 4b).[2]

[1]) קינטיסין (*κοντός*) pole.

[2]) See Jalkut, Teruma, §370; and Pesikta Rabbati §xxii. p. 98a and b; Numb. Rab. xii. 8; Cant. Rab. on Cant. iii. 11. On the Heavenly Sanctuary see Hebr. viii. 5, and *Apocalypse of Baruch* iv. 2—7, with Charles' notes pp. 6ff.

On the fire model of the Sanctuary see T. B. Menachoth 29a.

There were four colours employed in the adornment of the Tabernacle.

A detailed description of the Tabernacle is given in Jellinek's Beth Ha-Midrash iii. pp. 144 ff.

269. R. Chija b. Abba taught that the golden clasps shone in the tabernacle as the stars in the firmament.[1] (*Ibid.* p. 5a).

LXXVII. The Sanctuary Light.

270. "When thou lightest the lamp" (Numb. viii. 2). It is also written: "For thou wilt light my lamp, the Lord my God will lighten my darkness" (Ps. xviii. 28). Israel spake before the Holy One, blessed be He, saying: Sovereign of the World! Thou dost tell us to kindle light before Thee, but Thou art the Light of the World and light abideth with Thee — as it is written: "And the light dwelleth with him" (Dan. ii. 22). Nevertheless Thou sayest: "The lamps shall give light in front of the (מנורה) lamp-stand"[2] (Numb. viii. 2). This is also the meaning of the text, "For thou (the God of light) wilt light my

[1]) The idea underlying the comparison of R. Chija is that the Tabernacle was a miniature universe. The golden sockets represented the stars, the blue curtain indicated the blue sky, the seven branches of the lamp recalled the seven planets, and so on. In Midrash Agada (ed. Buber) I. 159 a long list of parallels is adduced, see also Zohar, Teruma p. 149a. Philo has a similar theory with the additional idea of the High Priest representing (a) humanity and (b) the Cosmos.

[2]) R. V. renders מנורה *candlestick*. There were, however, no candles in Bible times. The conception of God as Light occurs in Philo (*de Abr.* 16, Mii. 12, and *Cherub.* 28. Mi. 156), who calls God "the sun of the sun" (*de sacrificant.* 4. Mii. 254). The Messiah "will be the light of the Gentiles" says Enoch (xlviii. 4); this idea is based on Is. xlii. 6; xlix. 6. Philo also hails the Logos as Light. The same thought occurs in John i. 14—17.

lamp" (Ps. xviii. 28). Thereupon God replied to Israel: It is not that I have need of your (light), but just as I have given light to you so shall ye give light to Me. Why? To elevate you before the nations so that they should say: See how Israel set up a light before the One who illumines the whole world! To what is this to be likened? To one who can see and a blind man who were walking together. When they were about to go into the house, the one who could see said to his blind companion: Go first and kindle this lamp and light up for me. To which the blind man replied: In thy kindness thou didst aid me on the road and, until we entered this house, thou didst accompany me and now thou sayest to me: Light this lamp for me and give me light? To this the seeing man replied: I did this in order that thou shouldst not alone remain indebted to me for having led thee on the way. Therefore, I said to thee that thou shouldst also light up for me. The seeing one (in this parable) is God, as it is said: "The eyes of the Lord; they run to and fro through the whole earth" (Zech. iv. 10), and the blind man is Israel, as it is said: "We grope for the wall like the blind, yea, we grope as they that have no eyes" (Is. lix. 10). God led the Israelites and gave thou light, as it is said: "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light" (Ex. xiii. 21). When the dwelling[1] was erected the Holy One,

[1]) משכן *Tabernacle* The House where God and Israel meet.

blessed be He, called to Moses saying: Give me light — as it is said: "When thou lightest the lamp" (Numb. viii. 2). (Numb. Rab. xv. 5).[1]

271. According to R. Abina, (God said): The orb of the sun is one of My servants, yet no creature is able to feast his eyes on him when he goeth forth in the world. It is therefore said: "A fiery stream issued and came forth from before him" (Daniel vii. 10). And, need I then the light? R. Acha said, (It is written): "It pleased the Lord, for his righteousness' sake to increase the Torah and to make it honourable" (Is. xlii. 21). I have commanded thee[2] to light the lamp for me in order to purify thee. (Lev. Rab. xxxi. 8).

272. "And it came to pass (ויהי) on the day that Moses had finished setting up the tabernacle" (Numb. vii. 1). A parable of a king who had a quarrelsome wife. He said to her: Make for thyself[3] a royal dress.[4] She began to busy herself therewith. As long as the occupation lasted she was not disposed to quarrel. And when the task was done, she

[1]) See Tanchuma, Buber, Behaalothecha 5, p. 24a; and Ex. Rab. xxxvi, 2, cf. Mechilta, Beshallach Proem 25a. on Ex. xiii. 21.

[2]) The text is corrupt. It should probably read באתי "I have come only for the sake of making thee pure and worthy"; see מתנות כהונה *in loc.* cf. Numb. xv. 2.

[3]) In Num. Rab. xii. 7, the reading is "Make for me."

[4]) פורפירה (*φορφύρα*, purpura) purple. Israel is the purple robe of the Holy One, blessed be He, who is glorified through them (Esth. Rab. on Esth, iii. 6).

brought it the king who examined it and expressed his pleasure at what she had done. Forthwith the king began to cry aloud: Alas! Alas![1] His wife said to him: What is this, my lord? I wearied myself to carry out thy will and thou criest, Alas! Alas! The king replied, Thy work pleases me very much, but as long as thou wast occupied with it thou wast not ill-tempered and didst not chide me; and now that thou hast leisure, I fear thou wilt provoke me. Likewise spake the Holy One, blessed be He, As long as My sons were engaged in building the tabernacle they did not complain, but now (that it is finished) they will begin to murmur, therefore it is said: ויהי ("And it came to pass") "Woe came on the day when Moses had finished setting up the tabernacle".

(Tanchuma, Nasso §12).[2]

273. "This is the sum of the things for the tabernacle, even the tabernacle of the testimony, as they were counted, according to the mouth of Moses" (Ex. xxxviii. 21). Moses said, I know that the Israelites cast reproaches at me, therefore I will render an account to them of all the cost of the work of (building) the tabernacle. He (accordingly) began to reckon with them, "this is the sum of the things for the tabernacle", giving details for all expenditure

[1]) Alas! woe! וי (=*vae* in Latin) which is suggested by the word of the text ויהי "and it came to pass" = (ה)וי-היי "it was a woe." See above p. 171, Note 2.

[2]) See Numb. Rab. xii. 7; Pesikta Rabbati v. p. 20a.

for the gold, the silver and the copper. "And the silver of them that were numbered of the congregation was one hundred talents and a thousand and seven hundred" (*ibid.* 25). "And the hundred talents of silver were for casting the sockets of the sanctuary... and the brass of the offering was seventy talents" (*ibid.* 27, 29). Whilst giving account of all the different items in their order, Moses forgot a thousand seven hundred and seventy-five shekels which had been used for hooks for the pillars and which were not visible. He became alarmed and surprised and said, Now the Islaelites will be able to speak about me saying that I have taken this amount and he, therefore, went through the accounts again. Thereupon God enlightened his eyes and as he raised them he found that (the missing amount) had been used for the hooks for the pillars. Thereupon he began his recounting in a loud voice, as, "of *the thousand seven hundred and seventy-five shekels* he (had) made hooks for the pillars" (*ibid.* 28). In that hour the Israelites were appeased. And why had that mistake occurred? Moses had undertaken to give an account to the people and "the sum of the things for the tabernacle." Why was an account needed, did not God trust him? Did He not say of him, "He is faithful in all mine house" (Numb. xii. 7)?

(Tanchuma, Pekudê. §7).[1]

[1]) See Ex. Rab, ii. 6, and Jalkut, §414. This Midrash has its origin from the definite article which precedes the sum total ואת האלף "and *the* thousand," as if that account had been especially demanded. (H.M.L.). See also Zohar, Pekudê p. 221a.

274. "The tabernacle of the *testimony*" (Ex. xxxviii. 21). What is the meaning of the word testimony (העדות)? According to R. Simeon bar R. Ishmael, the sanctuary was a testimony to all the inhabitants of the world that forgiveness is prepared for Israel. (Ex. Rab. li. 4).[1]

LXXVIII. The Encampment in the Wilderness.

275. "Every man by his own standard" (Numb. ii. 2).

This text is connected with the words: "He found him (Israel) in a desert land, and in a waste of howling wilderness" (Deut. xxxii. 10). In finding Israel God found a valuable treasure, as it is said:— "I found Israel like grapes in the wilderness" (Hos. ix. 10). Thus (it is said): "He found him in a *desert* land" (בארץ מדבר). The world was a *desert* before Israel went forth from Egypt. (Israel was found) "in a waste of howling wilderness"; the world was "waste and night"[2] before the Israelites went forth from Egypt,

[1]) See Tanchuma, Pekudê §6. The Rabbis declared that the seventy offerings brought on the Feast of Tabernacles were sacrificed on behalf of the seventy nations of the Gentile world (T. B. Sukka 55b), see my "*Law of Love in the Old and New Testaments*" p. 14.

[2]) תהו ולילה — a play upon the words of the text ובתהו ילל ישמון ("and in a waste of howling wilderness"). R. David Luria emends the text of the Midrash by reading תהו ויללה "waste and howling" instead of תהו ולילה "waste and night".

and before they received the Torah.[1] But when Israel came forth from Egypt and accepted the Torah, what is written? "He compassed him" by surrounding Israel with the clouds of glory. "He cared for him" by enlightening them in the words of the Torah. "He guarded him", happy are the ears which heard how much He loved them, how much He protected them, and how carefully He guarded them, if one might say so, even "as the apple of His eye." See how very much He watched them and how He guarded them! Because God said to Moses: Moses, tell them to make a tabernacle in their midst, and, (if one may say so), God said: I will leave the heavenly regions and descend in order to dwell among them; nay, more so, He even constituted them standards for the glory of His Name. Therefore, God said to Moses: Let them be standards for (the glory of) My Name, and why? Because they are my children — as it is said:— "Ye are the children of the Lord your God" (Deut. xiv. 1). They are *my* host — as it is said:— "And I will bring forth my hosts, my people the children of Israel, out of the land of Egypt" (Ex. vii. 4). Likewise, it is said (here): "The standard of the camp of Judah was southward[2] according to their hosts." Since they are My host, I will make them

[1]) In Tanchuma, Bemidbar §13 the reading is as follows:— The world was *waste* before Israel came out of Egypt. The world was (shrouded) *in night* before Israel came out of Egypt and accepted the Law; but when Israel came to Mount Sinai the world was illuminated.

[2]) See, however, Numb. ii. 3.

the standards for the (glory of) My Name, thus it is said: "Every man by his own standard".

(Numb. Rab. ii. 6).[1]

276. Every prince[2] had his sign[3] in the flag and its colour. Every flag was dyed of the same colour as that of the precious stones which were (worn) on the heart of Aaron[4]. Hence the government (of Rome) adopted the manner of making their standards flags dyed differently.

The prince of every tribe had his flag coloured after that of his stone (in the breastplate). The stone of Reuben was the ruby[6], and therefore his flag was dyed red, and mandrakes[7] were depicted thereon. Simeon's stone was the topaz and his flag was yellow-green and (the picture of) Shechem[8] was traced thereon. Levi's stone was the emerald, his flag was dyed (in three colours), one third was white, another third black, and the rest red.[9] The Urim and Thummin[10] were the emblems on this flag.

[1]) Cf. Jalkut, Numbers §687.

[2]) Of the tribes of Israel.

[3]) סימנין (*σημεῖον*) sign, mark.

[4]) The stones of the Breastplate, see Ex. xxviii. 17ff and Targum to Canticles v. 14, cf. J. E. iii. p. 367.

[5]) On the Roman Flag (*vexillum*) see Enc. Brit. (XIth ed.) x. 455.

[6]) Cf. Ex. xxviii. 17.

[7]) Cf. Gen. xxx. 14—16.

[8]) Cf. Gen. xxxiv. 25, 30.

[9]) R. David Luria points out that Levi's flag was not among the standards.

[10]) See Ex. xxviii. 30 and Deut. xxxiii. 8.

The stone of Judah was the carbuncle, and the colour of his flag was sky-blue[1] with a lion[2] as its design. Issachar's stone was the sapphire; his flag was dyed black like stibium[3] and its emblem was a picture of the sun and moon — (thus it is said): "And of the children of Isaachar were men that had understanding of the times" (i. Chron. xii. 32).[4] Zebulun's stone was the diamond, the colour of his flag was white with a ship painted thereon—corresponding to the text: "Zebulun shall dwell at the haven of the sea" (Gen. xlix. 13). Amber was the stone of Dan, the colour of his flag was like the sapphire, and it had a serpent as its design, so it is said: "Dan shall be a serpent in the way" (*ibid.* 17). Gad's stone was the agate, the colour of his flag was neither white

[1]) Perhaps "like a glowing sky," (*lit.* "like the heaven") see last note to this section.

[2]) See Gen. xlix. 9.

[3]) כחול see Jastrow, *s. v.* כוחל. This is rather strange as a sapphire is very brilliant and whitish even according to the Bible, Ex. xxiv. 10 (H.M.L.). Luria suggests that it was a blue coloured stone "like a sapphire." This would lead us to identify this stone with the lapis lazuli. Theophrastus (*Lap.* 2.) describes the *σάπφειρος* as being sprinkled with gold, which is probably the lapis lazuli, the deep-blue mineral which contains gold-like specks of iron. See Hastings' D. B. iv. p. 403.

[4]) The sons of Issachar had the reputatation of being great scholars. They excelled in astronomy and were able to fix the calendar. This knowledge was indicated in the sun and moon as their emblem — see Gen. Rab. lxxii. 5; xcviii. 12; Esther Rab. iv. (beginning), and Jalkut, i. Chron. §1079 and cf. J.E. vi. p. 676.

nor black, but a mixture of black and white. The design was that of a camp, in accordance with the verse: "Gad, a troop shall press upon him" (*ibid.* 19). Naphtali's stone was the amethyst, the tint of his flag was like that of clarified wine with a faint red colour. The design thereon was that of a hind, because of the text: "Naphtali is a hind let loose" (*ibid.* 21). The stone of Asher was the beryl, the colour of his flag resembled the colour of the precious stone used by women to adorn themselves.[1] Its design was an olive tree, because it is said: "Out of Asher his bread shall be *fat*" (*ibid.* 20).[2] Joseph's stone was the onyx. His flag was dyed deep black, and its design was a representation of Egypt with reference to Ephraim and Manasseh, who were born in Egypt. But on Ephraim's flag was an ox, because it is said: "His firstling bullock" (Deut. xxxiii. 17), and refers to Joshua who was of the tribe of Ephraim. On the flag of Manasseh was the figure of the *Reem*,[3] because it is written: "And his horns are the horns of the *Reem*" (*ibid.*), and refers to Gideon the son of Joash who was of the tribe of Manasseh. Benjamin's stone was the jasper, the colour of his flag was similar to the twelve colours (of the other tribes). His emblem was

[1]) Cf. Gen. xxx. 13.

[2]) *Fat* i. e. the *oil* of the olive. Cf., however, Deut. xxxiii. 24 and Siphrê *in loc.* §355 pp. 147b, ff.

[3]) Wild ox. On this word (usually rendered unicorn), see Delitzsch, *Babel and Bible* (E.T.) p. 164.

a wolf, because of the text: "Benjamin is a wolf that ravineth" (Gen. xlix. 27). (*Ibid.* 7).[1]

277. When the tabernacle was erected, the people stood still and encamped each man in his proper place, whilst the clouds of glory stood over them.

A sign of Moses' greatness was seen by the fact that the cloud of the *Shechinah* did not descend upon the tabernacle until Moses exclaimed: "Return, O Lord, unto the ten thousands of the thousands of Israel" (Numb. x. 36). The clouds of Glory encompassed it (the tabernacle) and the Holy Spirit spake (concerning this) through Solomon: "Thou art beautiful, O my love, as Tirzah" (Canticles vi. 4). What is the meaning of Tirzah (תרצה)? For I, (the Lord), am delighted (מתרצה) with you. (Tanchuma, Bemidbar §12).[2]

LXXIX. Caleb.

278. "And Caleb stilled the people before Moses, and said, "Let us go up at once and possess it"[3] (Numb. xiii. 30). According to Raba, Caleb deceived the people with his words, for he saw that they insulted Joshua who wished to address them,

[1]) See Ex. Rab. xxxviii, 8, 9; Midrash Agada, Bemidbar, p. 78f; Palestinian Targum on Ex. xxviii. 17—20, and Tanchuma *in loc.* Cf. Josephus, *Antiq.* iii. 7, 5 and Philo *Leg. Alleg.* i §26 Mi. p. 60. Owing to the uncertainty about the identification of the precious stones and their colours, the original design of the Midrash to arrange that the colour of the banner and the stone should coincide is somewhat defeated.

[2]) See Siphrê, Numb. x. 36, §84, pp. 22b, ff. and cf. Siphrê Sutta (in Monatsschrift, 1907, p. 169.)

[3]) The land of Promise.

and said to him: Would that headless[1] man speak! Caleb said to himself: If I say ought to them, they will soon oppose and silence me.[2] He therefore said to them: Is this the only thing which that son of Amram (Moses) has done to us? The people thought that he was laying blame upon Moses and they remained silent. Caleb then continuing said: Yea, he brought us forth out of Egypt, divided the sea for us, fed us with Manna, and were he to say: Make ladders and scale the heavens, should we not obey him? Therefore, "Let us go up at once and possess it". (T. B. Sota 35a).[3]

LXXX. Korah.

279. "Now Korah, the son of Izhar, the son of Kohath, the son of Levi... took (men)" (*ibid.* xvi. 1). The

[1]) ראש קטיעה (*lit.* "the cut off head"). Joshua had no children and therefore he was called the "headless man" (Rashi). The author of the Aruch (*sub. voc.* רש) explains this singular phrase as "the man with the apocopated name" *i. e.* הושע (Hosea) instead of יהושע (Joshua, see Num, xiii. 16); cf. Lonsano's מעריך s. v. בעל (p. 22).

[קוּטָעָה in Syriac means hesitation, despair, fear; קוּטָע רַעְנָא means depression, cf. Syriac version of Hebrews x. 38, 39; and i. Thess. iii. 3. (ראש קטיעה)=ראש קטיעא therefore means *the cowardly leader*. As one of the spies Joshua had seen the faults of "the promised" land, yet he had not, according to their opinion, the courage to report his opinion, but went on still praising it for fear of offending. (H.M.L.)]

[2]) *lit.* bridle me.

[3]) See Jalkut, Shelach, §743; Tanchuma, Buber, Shelach §19; Numb. Rab. xvi. 19, and Midrash Agada, Shelach p. 108.

text does not mention that he was descended from Jacob or Israel. This is what that passage in Scripture says: "O my soul, come not thou into their council" (Gen. xlix. 6) with reference to the spies; and "Unto their assembly, O my heart, be not thou united" (*ibid.*) with reference to Korah.[1] Jacob spake before the Holy One, blessed be He, saying: Sovereign of the Universe! Let not my name be associated with the spies or with the rebellion of Korah, who will in the days to come provoke Thee to anger. When shall my name be associated with them, (only) when they are united in serving in the Sanctuary, (and concerning this it is written): "The son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of *Israel*" (i. Chron. vi. 37, 38). (Tanchuma, Buber, Korah §7)[2].

280. The wife of Korah said to him: See what Moses has done — he has made himself king, his brother is high priest, his nephews are assistants[3] in the priesthood. When a heave offering is brought, he says, It belongs to the priest. When tithes are given to you[4], he says, Give a tenth part thereof to the priest. Nay, moreover, he cuts off your hair[5]

[1]) Gen. xlix. 6 refers to Levi, Korah was of this tribe.

[2]) Cf. Numb. Rab. xviii. 5; T. B. Synhedrin 109b; Tanchuma, Vajechi §10; and Gen. Rab. xcviii, 5 and Midrash Sechel Tob (Gen. xlix. 6).

[3]) סגן in Rabbinic literature (e. g. Targumim) means *the vicar of the High Priest*; see Talmudic Dictionaries for details.

[4]) As Levites, cf. Num. xviii. 21ff.

[5]) See Numb. viii. 6, 7. The name Korah קרח signifies *baldness*, see T. B. Synhedrin 109b.

and tosses you about[1] as though you were mere refuse,[2] for he is jealous of your hair. Korah said to her, Verily he also hath done all this.[3] Yes, she answered, since it all goes towards his self-aggrandizement he can afford to say, Let me suffer with them.[4] (T. B. Synhedrin 110a).[5]

281. Korah jeered at Moses and Aaron. What did he do? He gathered the whole congregation against them, as it is said: "And Korah assembled all the congregation against them" (Numb. xvi. 19). He began to disparage them before the people as follows: In my neighbourhood there lives a widow with her two daughters whose father is dead. She possessed one field and when she came to plough it, Moses said to her: "Thou shalt not plough with an ox and an ass together" (Deut. xxii. 10). When she wanted to sow it, he said to her: "Thou shalt not sow thy field with two kinds of seed" (Lev. xix. 19). When she came to reap it and to make a stack of the produce, he said to her that she was not to gather

[1]) See Numb. viii. 11, 13, 15, 21, and cf. Tanchuma, Korah §3, where Korah is represented as having gone with his shaven head to his friends, who did not recognize him. He complained to the people that Moses and Aaron had lifted him bodily from the ground by his hands and feet, and then pronounced him to be purified.

[2]) Or, perhaps, "bundles" (the root כפת means *to bind, tie up*). (H.M.L.)

[3]) As a Levite.

[4]) *Lit.* "Let my soul die with the Philistines" (Jud. xvi. 30). This phrase is used as a proverb.

[5]) Tanchuma, Korah §3; Jalkut, Korah §750 and Jerachmeel lv, 6—8.

up the gleanings,[1] nor to take the forgotten sheaf,[2] nor to reap the corners[3] of her field. When she came to the threshing floor (to thrash the corn), Moses said to her: Give me the heave-offering,[4] the first[5] and second[6] tithes. She submitted to the decision of the Law and gave them to him. What did this woman do? She sold her field and bought two lambs in order to use the wool for clothing, and to have some benefit from the offspring of the lambs. When the firstlings of the sheep were born, Aaron came and said to her: Give me the firstlings, for thus has God spoken: "All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto the Lord thy God" (Deut. xv. 19). Again she submitted to the decision of the Law and she gave him the firstlings. When shearing time came she cut the wool, and Aaron came again and said to her: Give me the first of the fleece.[7] She said: I have no strength to resist this man. Behold I will slay the lambs and eat them. When she had slain them, Aaron appeared and demanded the shoulder, the two cheeks and the maw.[8] She answered saying:

[1]) לקט "the gleanings" (cf. Lev. xix. 9).

[2]) שכחה "the forgotten sheaf" (see Deut. xxiv. 19).

[3]) פיאה "the corner" of the field left for the poor at harvest, (see Lev. xix. 9ff).

[4]) For the priests (Numb. xviii. 11ff).

[5]) For the Levites (*ibid.* 21, 24).

[6]) For מעשר שני (second tithes) see Deut. xiv, 22—26; מעשר עני (poor tithe) see (*ibid.* 28).

[7]) See Deut. xv. 19 and xviii. 4.

[8]) See Deut. xviii. 3.

I have not escaped from thy hands although I have slain the animals. Behold, let them be dedicated (to the Sanctuary). Aaron said, If they are dedicated they belong to me, as it is said: "Everything devoted in Israel shall be thine" (Numb. xviii. 14). He took the flesh and departed, leaving the woman and her daughters weeping. Is it right to oppress in this wise the lowly? They[1] all do it and attribute it to the Law of God. (Shocher Tob on Ps. i. 1. §15).[2]

282. "And they assembled themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the assembly of the Lord?" (*ibid.* xvi. 3). R. Levi said: In that hour Korah gathered his followers and said to Moses and Aaron, Ye have made our burden heavier than the Egyptians bondage It was better for us to be in the hands of the Egyptians than in your hands. Every year death calls for fifteen thousand and forty-five men.[3] Thereupon the people attempted to stone Moses. "And

[1]) Moses and his brother, the priest.

[2]) See Tanchuma, Korah §§4—6; Jalkut, Korah §750; Midrash Agada, Korah p. 117, and Jerachmeel lv, 1—4.

[3]) Owing to the sin of the spies, the entire generation (except Caleb and Joshua) who came out of Egypt were doomed to die in the wilderness. There were more than six hundred thousand men who came from Egypt and the average number of deaths during the forty years of wandering in the wilderness would be slightly more than fifteen thousand.

when Moses heard it, he fell upon his face" (*ibid.* 4).
(Tanchuma, Korah §3).[1]

283. "In the morning the Lord will shew who are his" (*ibid.* 5). How so? According to R. Nathan, God spake saying: If all the magicians of the world were gathered together and attempted to turn the morning into night, they would fail. Now just as I have separated between light and darkness, so have I separated Aaron to sanctify him in the Holy of Holies. Immediately "Moses sent to call Dathan and Abiram[2], the sons of Eliab: and they said, We will not come up" (*ibid.* 12).
(Numb. Rab. xviii. 4).[3]

284. "In the morning" (*ibid.* 5). In order that they[4] might meditate all night in their hearts and, perchance, repent. (Lekach Tob, Korah p. 115a).[5]

285. Moses said: Since (Dathan and Abiram) will not come to me, I will go to them. Perhaps they will be ashamed of themselves and repent, so it is said: "And Moses rose up and went unto Dathan and Abiram" (*ibid.* 25).[6] When they saw him they began to blaspheme, as it is said: "And Dathan and Abiram came out, *standing* (נצבים) at the door of their tents" (*ibid.* 27). They came out *standing.*

[1]) See Numb. Rab. xviii. 4; Tanchuma, Buber, Korah §6, and Jalkut, Korah §750.

[2]) Allies of Korah.

[3]) See Tanchuma, Korah §5 and *ibid.* (Buber) §6.

[4]) Korah and his company.

[5]) See Midrash Agada, Korah p. 116, and Tanchuma, Buber, Korah §10.

[6]) Cf. Josephus, *Antiq.* iv. iii. 1, and see T. B. Syuhedrin 110a.

Why? Do people come out sitting or kneeling or falling? But they came forth and set themselves to abuse and blaspheme. Likewise concerning Goliath, the Philistine, it is said: "And there *went* out a champion of the Philistines" (i. Sam. xvii. 4)... "And the Philistine drew near morning and evening and presented himself (ויתיצב) forty days" (*ibid.* 16). He presented himself with abuse and blasphemy, and so did Dathan and Abiram.

(Tanchuma, Korah §3).[1]

286. "And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation"? (Numb. xvi. 20 – 22). Moses and Aaron said: Sovereign of the World! If a province rebel against a king of flesh and blood, because ten or twenty men have arisen and cursed the king or his messengers, he sends his legions to massacre its inhabitants, innocent and guilty alike, inasmuch as he is unable to distinguish among them those who had rebelled and those who had not, or those who honoured the king and those who had cursed him. But Thou, who knowest the thoughts of men and what their hearts and reins admonish, and Thou who understandest the inclinations of Thy creatures, and Thou who knowest who hath sinned and who hath not, who hath rebelled and who hath not, Thou knowest also

[1]) Num. Rab. xviii. 4, and Midrash Agada, Korah p. 117.

the spirit of every one of them. Therefore it is said: "O God, the God of the spirits of all flesh, shall one man sin and wilt thou be wroth with all the congregation?" The Holy One, blessed be He, replied, Ye have spoken well, I will make known those who have sinned and those who have not.

(Num. Rab. xviii. 11).[1]

287. "This do; take you censers, Korah, and all his company; and put fire therein, and put incense upon them" (*ibid.* xvi. 6, 7). Why did he speak to them in this wise? He said to them: Among the heathens there are many idols, many varying laws, many officiating priests who gather together in the same temple, but I[2] have only one God, one Torah, one practice,[3] one altar, one high priest, whereas ye are two hundred and fifty men, each seeking to become high priest, as I also would like to be. "Therefore thou and all thy company are gathered together against the Lord: and Aaron, what is he that ye murmur against him?" (*ibid.* 11). "This do; take you censers". Behold this service is more beloved than any service in the Sanctuary. Incense is more beloved than any offering! but a deadly poison is contained therein, for Nadab and Abihu were consumed thereby.[4] He, therefore, warned them

[1]) See Jalkut §750 (end); Midrash Agada, Korah p. 117; Tanchuma, Korah §7, and *ibid.* (Buber) §19.

[2]) Moses.

[3]) *Lit.* judgment.

[4]) See Lev. x. 1, 2.

saying: "And it shall be that the man whom the Lord shall choose, he shall be holy" (*ibid.* 7).
(Tanchuma, Buber, Korah §11).[1]

LXXXI. The Waters of Meribah.

288. "And Moses and Aaron gathered the assembly together before the rock" (*Ibid.* xx. 10). Every Israelite found himself facing that rock, and every one stood and saw the miracles in connection with the rock. At first they said, Moses is well versed in the knowledge of the properties of rocks.[2] If he wished to bring water from that particular rock, will he be able to do so? This placed Moses in a difficulty. If he listened to the people (and brought water from any rock they selected) he would annul the Divine precept. But God "taketh the wise in their own craftiness" (Job v. 13).[3] Now, Moses had been careful all the forty years of wandering to control himself so as not to show his anger with the people, as he feared the oath taken by God: "Surely there shall *not one* of these men of this evil generation see the good land" (Deut. i. 35).

[1]) Num. Rab. xviii, 8. For other legends of Korah, see Josephus, *Antiq.* iv. ii. 2, Koran, Sura xxviii, and Aboth de R. Nathan (A) xxxvi.

[2]) His experience as the shepherd of Jethro had enabled him to discover the nature of the rocks.

[3]) The verse continues: "And the counsel of the froward is carried headlong". This text is applied to Moses, inasmuch as he was driven by the hasty challenge of the people into a course against which he had striven to guard himself.

The people said to him, Just as well as thou desirest to cause the water to flow out of another rock, fetch it now out of *this* one. He cried out: "Hear now, ye rebels; shall we bring you forth water out of *this* rock?" (Numb. xx. 10).

(Tanchuma, Buber, Chukkath §29).[1]

289. "And Moses lifted up his hand, and smote the rock with his rod twice" (*ibid.* 11). He first smote the rock once and it began to give forth water in drops, as it is said: "Behold, he smote the rock, that water oozed forth" (Ps. lxxviii. 20). They said to him: Son of Amram! These drops of water suffice for sucklings or babes weaned from their (mother's) milk. He forthwith grew very angry and smote the rock twice, so that floods of water gushed forth. (*Ibid.* §30).[2]

LXXXII. The Burden of Moses.

290. The Israelites were troublesome (and difficult to satisfy). When one saw that his companion, who had a law suit with him, was about to win the case, he asked for stay of judgment crying: I have to bring more witnesses and I have additional evidence, I will have the case settled on the morrow, and I wish to have more judges, it is therefore said: "Your cumbrance, and your burden, and your strife' (Deut. i. 12). "Your cumbrance" (טרחכם) means that they were troublesome (טרחנים). "Your burden" means

[1]) See Tanchuma, Chukkath §9; Numb. Rab. xix. 9; Jalkut *in loc.* §763, and Lekach Tob, Chukkath p. 123a.

[2]) See references to last section, Note 1 and cf. Midrash Agada, Chukkath p. 124.

that they were of a rebellious disposition.[1] If Moses went forth early, the people said: Why has the son of Amram gone forth, perhaps he is not at ease at home? If he delayed going forth, they said: Why has the son of Amram not gone forth? What do you think? Is he sitting at home and devising plans against you or taking advice concerning you? (Siphrê, Debarim §12, p. 67b).[2]

LXXXIII. The Death of Aaron.

291. R. Huna, in the name of R. Tanchum b. Chija, said: What did Moses do?[3] He arose early in the morning, went to Aaron and cried aloud: Aaron, my brother! come to me. Aaron asked, Why hast thou risen so early to come to me here this day? Moses replied, During the night I was meditating on a matter of the Torah, and it is too difficult for me to solve, therefore I rose early and am now come to thee. Aaron asked, What is thy difficulty? Moses said: I do not know exactly what it is, but I know that it is contained in the book of Genesis. Fetch it, and let us read therein. They took the book and read section after section and at the end of each one he[4] said, The Holy One, blessed be He, hath made (all things) beautifully, and likewise hath He created

[1]) אפיקורוסים cf. Targum Jerushalmi on Deut. i. 12. The word אפיקורוסים is from אפיקורוס heretic. It is a coincidence that Epicurus, the sceptic philosopher, should have the same phonetic value as this Aramaic word. See Acts xvii. 18.

[2]) See Midrash Tannaïm p. 7, and Lekach Tob, Debarim p. 2b.

[3]) To prepare Aaron for death.

[4]) Aaron.

(the world). When they came to the (story of) the creation of Adam, Moses said: What shall I say of Adam because he brought death into the world?[1] Aaron answered, O my brother Moses! Thou sayest not, surely, that we should not accept willingly the decrees of God? (They read again and continued), See how Adam and Eve were created, and how they were deemed worthy of the thirteen[2] canopies in Eden, as it is said: "Thou wast in Eden, the garden of God" (Ezek. xxviii. 13). See how he ate of the tree and it was told to him: "For dust thou art" (Gen. iii. 19). (Aaron said): After all this superiority of Adam, see what happened to him! (Moses replied), Indeed, have I not overcome the Ministering Angels[3] and hast thou not restrained Death[4] — will not our end also come thus?[5] Aaron asked, How many more years have we to live, twenty years more?

Moses replied, The years are less than that. Then gradually the number was reduced until Moses arrived at the day of Aaron's death. As soon as Aaron perceived this, his bones shrank.[6] Thereupon Aaron asked, Perhaps all this discussion refers to me, and Moses answered: Yea. Straightway the

[1]) This idea has found its way into the Midrash from Christian sources. See Zohar, Ki Thissa, p. 194a (end).

[2]) Thirteen may be due to the thirteen different objects mentioned in Ezek. xxviii. 13, see T. B. Baba Bathra 75a; Lev. Rab. xx. 2, and Pesikta Rabbati §xiv. p. 62a.

[3]) See above, p. 199f.

[4]) See Num. xvii. 12, 13.

[5]) Like Adam's.

[6]) His stature was diminished.

Israelites saw that Aaron's stature was diminished, as it is said: "And all the congregation *noticed*" (Numb. xx. 29).

Aaron said to Moses, My heart is agitated within me and the dread of death hath fallen upon me.

Moses asked him, Art thou prepared to die?

Aaron rejoined, Yea.

Then said Moses, Let us ascend Mount Hor.[1]

Forthwith the three of them Moses, Aaron and Eleazar ascended in the sight of all Israel. Had the Israelites known that he was going up the mount to die, they would not have allowed him to go, but they would have prayed for God's mercy to spare him. But they thought that he was summoned by God's word. When they ascended the mountain, there was a cave open before them in which they found a couch, divinely provided. As Aaron took off his priestly garments, one after another, Eleazar put them on, and a cloud surrounded him.[2] Moses said, Aaron my brother! What seest thou? When Miriam died, I and thou attended to her burial, and now at thy death thou seest me and Eleazar attending to thee, and, as for me, when I die, who will attend to me? The Holy One, blessed be He, said to Moses: By thy life! I will attend to thy burial, as it is said: "And He buried him in the valley" (Deut. xxxiv. 6). Thereupon the *Shechinah* descended and kissed[3] Aaron. And God said to them: Go hence.

[1]) Cf. Numb. xx. 23.

[2]) Aaron, see Lekach Tob, Chukkath p. 123b.

[3]) Death by the Divine kiss.

As soon as they[1] had gone forth the cave was closed, and Moses and Eleazar descended.

All Israel had looked at them (and noted) that three had ascended and that only two descended.

They thereupon were divided into three parties. One said that Moses had killed him because he was jealous of him;[2] another party declared that Eleazar had slain him in order to inherit the office of high priest; and the rest said that he died by the decree of Heaven. What did God do?[3] He intimated to the Angels and they opened the cave and brought forth Aaron's bier, which floated in the sky, while the Angels sang praises before it, and all Israel beheld it, as it is said: "And all the congregation *saw* that Aaron was dead" (Numb. xx. 29). What did the Angels sing? "He entereth into peace; they rest in their beds" (Is. lvii. 2.). (Jalkut, Chukkath §764.)[4]

LXXXIV. Aaron's Character.

292. "Love peace".[5] How is this to be understood? These words teach us that every Israelite must

[1]) Moses and Eleazar.

[2]) Aaron was more popular than Moses.

[3]) To satisfy the people.

[4]) See Jellinek's Beth Hamidrash i. pp. 91ff; Tanchuma, Buber, Chukkath p. 66b; Midrash Agada, Chukkath p. 126; Pirkê de R. Eliezer xvii, and Siphrê Sutta (in Monatsschrift), 1909, p. 334. The legend has passed to the Mohammedans, cf. Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 175f. *Cf.* also Jerachmeel xlix. 1—7.

[5]) A saying of Hillel, see Aboth i. 12.

love peace and promote it between man and man, in the same way as Aaron loved peace to abide among all men, as it is said: "The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with me in peace and uprightness, and turned many away from iniquity" (Mal. ii. 6). R. Meir said: Why does the text say: "And he turned many away from iniquity"? When Aaron was walking in the street and an evil man met him, he greeted him. On the morrow that evil man was about to transgress, and he said to himself: Woe is me! How can I lift up my eyes after this (evil deed) and look upon Aaron? I am ashamed in his presence, for he greeted me. Consequently that man restrained himself from transgressing.

Again, if two men had a quarrel, Aaron went first to one of them, and sitting down by him said: My son! hear what thy neighbour says. He beats his heart and rends his garments crying: Woe is me! How can I raise my eyes and look upon my neighbour? I am ashamed before him, because I began the quarrel with him. Thus Aaron sat with him until he had removed every trace of enmity from his heart. Then Aaron went to the other, and sitting down, said to him: My son! Hear what thy neighbour says. He beats his heart and rends his garments crying: Woe is me! How can I raise my eyes and look upon my neighbour? I am ashamed before him, because I began the quarrel with him. Aaron also sat with him until all passion had passed away. And afterwards when these two met, they embraced and kissed each other. Therefore it is said:

"They wept for Aaron thirty days, even *all*[1] the house of Israel" (Numb. xx. 29.).

(Aboth de R. Nathan (A) xii).[2]

LXXXV. The Song of the Well.

293. "Then sang *Israel* this song: Spring up, O well; sing ye unto it" (*ibid.* xxi. 17). Why was not the name of Moses mentioned here? Because he was punished through the water, and a man does not praise his executioner. Why was the name of God not mentioned in connection therewith? Like a ruler who gave a banquet in honour of the king. The king asked: Will my friend be present? No! was the reply. Thereupon the king said: I will also not go there. Likewise spake God: Since Moses is not mentioned (in connection with the Song of the Well) I also will not be mentioned.

(Numb. Rab. xix. 26).[3]

294. "And from the wilderness (they journeyed) to (מתנה)[4] Mattanah" (*ibid.* 18).

[1]) See Midrash Agada, Chukkath p. 126, and Lekach Tob, Chukkath p. 123b. When Moses died the mourning was less intense, for the people resented the constant reproof of the great lawgiver. This is inferred from the text, "And the *sons* of Israel wept for Moses" (Deut. xxxiv. 8); whereas "*all* the house of Israel" (Num. xx. 29) wept for Aaron.

[2]) See Jalkut, Chukkath §764, and Jalkut, Malachi §588.

[3]) See Jalkut, Chukkath §764, and Tanchuma, Buber, Chukkath §48.

[4]) מתנה means *gift*, and refers to the Torah.

Why was (the Torah) given in the wilderness? Had it been given to them[1] in the land (of Canaan) then would the tribe, in whose territory it had been given, have exclaimed: I have been given the preference therein; it was, therefore, given in the wilderness where all were equal. (*Ibid.*).[2]

LXXXVI. Balaam.[3]

295. "And Balak the son of Zippor saw" (*ibid.* xxii. 2). This illustrates the text: "The Rock, his work is perfect" (Deut. xxxii. 4), because God did not give the nations of this world an excuse which they might advance in the future world saying: Thou hast rejected us, and hast not given to us the same as Thou hast given to Israel in this world. What did God do? He caused kings and prophets to arise in Israel and likewise did He among the other nations, and contrasted Israel's kings, prophets and wise men with the kings, prophets and wise men of other nations. Thus He appointed Solomon as king over all the world,[4] and likewise did He appoint Nebuchadnezzar. The former built the Temple and the latter destroyed it. God gave wealth to David, and he devoted it to (the building of)

[1]) The Israelites.

[2]) See Tanchuma, Buber, *ibid.* §49, and Midrash Agada, Chukkath p. 129.

[3]) The Section of the Torah dealing with Balaam (Numb. xxii. 2—24) was to be recited daily according to some of the Rabbis, see T. J. Berachoth 3c.

[4]) See T. B. Megilla 11b and cf. J. E. xi. p. 442a.

the Temple. God also gave wealth to Haman, and he devoted it to the slaughter of a whole people.[1] Every greatness bestowed on Israel was also bestowed on the nations of the world. Thus God appointed Moses as prophet in Israel, in order that He might commune with the people whenever He desired, and He likewise appointed Balaam as prophet among the nations of the world in order that He might commune with them whenever He desired. Note the difference between the prophets of Israel and the prophets of the heathens. The prophets of Israel warned the people not to sin, thus it is said: "I have made thee a watchman unto the house of Israel" (Ezek. iii. 17), whereas the prophet, who arose among the heathens, made a breach[2] to destroy God's creatures from the future world. Moreover, all the Hebrew prophets were possessed of the feeling (attribute) of mercy for Israel and the heathen nations, thus Isaiah said: "Wherefore my bowels sound like an harp for Moab[3] and mine inward parts for Kir-heres" (xvi. 11). Ezekiel says also: "And thou, son of man, take up a lamentation for Tyre" (xxvii. 2). But this cruel one[4] arose in order to destroy, without reason or provocation, an innocent people. Therefore is this section of Balaam recorded

[1]) Israel.

[2]) Or, "set up licentiousness whereby to deprive mankind of the future bliss." The reference is to the evil advice given by Balaam to the Moabites (see Numb. xxv. 1ff).

[3]) The sympathy for the Moabites in this narrative is notable

[4]) Balaam.

in order to teach why God removed the Holy Spirit from the heathen nations, for Balaam came from among them, and see what he did.

(Tanchuma, Buber, Balak, §1).[1]

296. "And Moab said unto the Elders of Midian" (Numb. xxii. 4). In what connection are the Elders of Midian mentioned here?[2] They[3] had seen how Israel had conquered their foes in an unusual way, and therefore they said: Their leader[4] was reared in Midian, we will discover his characteristics through (the Midianites). The Elders of Midian told the Moabites that the strength of Moses abode in his mouth.[5] Thereupon the Moabites said: We also will oppose Israel by bringing against them a man[6] whose power is in his mouth. (*Ibid.* §4).

297. "And God said unto Balaam, Thou shalt not go with them" (*ibid.* 12). Balaam replied: If this be so, I will curse them here in my own place. God continued: "Thou shalt not curse the people" (*ibid.*). Balaam rejoined: Then I will bless them. God interposed: They have no need of thy blessing, "for they are blessed." (*ibid.*). Likwise is the proverb: People

1) See Numb. Rab. xx. 1, and Jalkut, Balak §765.

2) Lit. What is the nature of the Elders of Midian here?

3) The Moabites.

4) Moses.

5) See Midrash Agada, Balak, p. 132.

6) Balaam.

say to the hornet,[1] I desire not thy honey, I desire not thy sting. (*Ibid.* §9).[2]

298. "And God came unto Balaam at night" (*ibid.* 20).

Why was God revealed to him by night?[3] He was not fit to receive the Holy Spirit (except at night), because all the heathen prophets receive at night the inspiration of the Holy Spirit, thus Eliphaz says: "In thoughts from the *visions of the night*, when deep sleep falleth on men" (Job iv. 13).

"If the men be come to call thee, rise up, go with them" (Numb. xxii. 20). Hence thou mayest learn that a man is allowed to go the way he desires.[4] At first, Balaam was told, "Thou shalt not go", but when he importunately requested to go, (God suffered him) to go. Thus it is written: "And God's anger was kindled because he went" (*ibid.* 22). God said to him, Thou wicked man! I have no pleasure in the destruction of the wicked, but since thou desirest to go on the road to ruin, "rise up, go." (Numb. Rab. xx. 12).[5]

299. "And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now I had killed thee" (*ibid.* 29).

[1]) Some Midrashim read דבורתא (bee) instead of צרעה (hornet), see Bacher, *Die Agada der Pal. Amoräer*, iii. p. 479.

[2]) See Jalkut, Balak §765, and Numb. Rab. xx. 10.

[3]) See Tanchuma, Buber, Balak §11, and Lekach Tob, Balak p. 126b, cf. Gen. Rab. lxxiv. 7.

[4]) See T. B. Maccoth 10b, and Lekach Tob, Balak p. 127a.

[5]) T. B. Synhedrin 105b, and Jalkut, Balak §765.

This is to be compared to a physician who comes to heal with the spell of his mouth (lit. his tongue) a person bitten by a snake. On the way he saw a lizard and began to search for a stick in order to kill it. The people said to him: Thou canst not deprive this creature of its life, how wilt thou be able to heal with thy word one bitten by a snake? Likewise spake the ass to Balaam: Thou canst not slay me unless thou hast a sword in thy hand; and how wilt thou be able to uproot a whole people (with thy word)? (*Ibid.* 14).[1]

300. "And Balaam said unto Balak, Build me here seven altars" (*ibid.* xxiii. 1). Why seven altars? To correspond to the seven righteous men from Adam to Moses, who built seven altars[2] and received God's favour, viz: — Adam, Abel, Noah, Abraham, Isaac, Jacob and Moses. (Balaam) said to God: Why didst Thou accept the offerings of these men? Was it not because of the worship which they offered to Thee? Would it not be more becoming for Thee to be served by the seventy nations (of the world) instead of being served by this single people (of Israel)? The Holy Spirit answered: "Better is a dry morsel and quietness therewith, than an house full of the sacrifices of strife" (Prov. xvii. 1). Better is a meal offering

[1]) Cf. T. B. Synhedrin 105b; and see Tanchuma, Buber, Balak §13; Jalkut, Balak §765, and Lekach Tob, Balak p. 127a.

[2]) The legends speak of one altar erected by Adam and used by Abel, Noah, Abraham, etc., see Pirkê de R. Eliezer xxiii, xxxi; Tana de bê Eliyahu xxi. and xxviii; Gen. Rab, xxxiv. 9, and Lekach Tob, Balak p. 127b.

(of flour) mingled with oil, a dry morsel, than an house full of the sacrifices of strife; for thou desirest to institute strife between Me and the Children of Israel. (Tanchuma, Buber, Balak §15).[1]

301. "And he[2] went (שפי) to a bare height" (Numb. xxiii. 3). His intention was to curse; until that hour he was composed (שפוי), after that hour he became confused.[3]

"And God met Balaam" (*ibid.* 4). God said to him: Wicked man! What art thou doing? Balaam answered, I have erected the seven altars. This is like a money-changer[4] who cheated with his weights. The market inspector came by and noticed this, and said to him: Thou cheatest with the weights? He answered: I have already sent a present to thy house. Thus did Balaam. The Holy Spirit said to him: Evil-doer! What art thou doing? He replied: I have erected the seven altars. The Holy Spirit rejoined: "Better is a meal of herbs where love is" (Prov. xv. 17), better is the (sacrificial) meal, which the Israelites prepared in Egypt, which they ate (with) unleavened bread and bitter *herbs*, than the bullocks which thou bringest in hatred.

(Numb. Rab. xx. 18).[5]

[1]) See Tanchuma, Balak §11; Numb. Rab. xx. 18, and Jalkut, Balak §765. Cf. also Shocher Tob (Ps. xvii. 1).

[2]) Balaam.

[3]) See also T. B. Sota 10a.

[4]) שילתני (*money-changer*) cf. τραπεζίτης (mensarius) which also occurs as טרפסיטם in the Midrash.

[5]) See Tanchuma, Buber, Balak §16; Jalkut, Balak §765, and Jalkut, Proverbs §553.

302. "How shall I curse, whom God hath not cursed?" (Numb. xxiii. 8). It is the custom of the world that if a legion[1] rebel against the king, it is sentenced to death. Yet Israel denied God and rebelled against Him and said to the (golden) calf: "These are thy Gods, O Israel" (Ex. xxxii. 4). Should they not have been destroyed in that very hour? But God did not withdraw His love for He appointed the clouds of glory to escort them, and He did not deprive them of the Manna or the Well. Thus it is said: "Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and withheldest not thy Manna from their mouth, and gavest them water for their thirst" (Neh. ix. 18—20). How then shall I be able to curse them? (Tanchuma, Buber, Balak §18).[2]

303. "For from the head of the rocks I see him" (Numb. xxiii. 9). This discloses the enmity of that sinner; from his (enforced) blessings thou mayest learn his intended curses. To what is this like? To a man who comes with the intention of cutting down a tree. If he be unskilled, he will cut off the twigs

[1]) לגיון (λεγέων, *legio*) troops, soldiers, see above, p. 160.

[2]) See Jalkut, Balak §766, and Numb. Rab. xx. 19.

one by one and will tire himself at this work. The skilled workman will uncover the roots and sever them (from the tree). Likewise that evil-doer said, Why shall I trouble to curse each tribe separately? Behold, I will go to their roots. But when he came to touch them, he found them hard. Therefore it is said: "For from the beginning[1] (i.e. root) they are (like) rocks." (*Ibid.* §19).[2]

304. "For from the top of the rocks I see him" (*ibid.*). I see them (in their predestination) before the "Beginning" of the creation of the world. This is like a king who wished to build. He began to dig deeper and deeper, in order to lay the foundation,[3] but found pools of water, and so in many other places, until at last in one place he found a rock below: then he said: Here will I build, and he laid the foundation, and built. Likewise God was contemplating to create the world, and He sat considering the generation of Enosh, and the generation of the Flood,[5] and He said, How can I create the world if these wicked people will arise and

[1]) The Midrash interprets "the rocks" as referring to the patriarchs who were the "roots" or *head* of the nation. The word ראש of the text might be rendered "top" or "head" or "beginning." (See Numb. Rab. xx. 19; Pesikta, Zachor p. 101b, and Tanchuma, Buber, *in loc.*)

[2]) See also Jalkut, Balak §766, and Tanchuma, Balak §12.

[3]) תמליום *θεμέλιος* foundation stone.

[4]) פטרא (*πέτρα*) rock.

[5]) Midrash Agada, Balak p. 139 adds: (and the generation of) "the men of Sodom."

provoke Me? But when God beheld Abraham who was destined to arise, He said, Behold I have found a rock[1] on which I can build the world, and set firm its foundation. Therefore He called Abraham "Rock", as it is said: "Look unto the *rock* whence ye were hewn,... look unto *Abraham* your father" (Is. li. 1, 2). Israel likewise is called "rocks". (Jalkut, Balak §766).

[1]) The "Rock" reference points to controversy with Christians. According to the N. T. Jesus was the "Rock" (i. Cor. x. 4; Ro. ix. 33). This would be denied by the Jew, who would claim that Abraham was the "rock" on which the world rested, and that Israel was the "rock" on which the true Synagogue or Church was based (Cf. Matt. xvi. 18). There are several indications that the story of Balaam served as a centre around which the controversies between Jews and Christians moved. See Geiger, *Jüdische Zeitschrift für Wissenschaft und Leben*, vi. pp. 31ff. (Bileam und Jesus) and cf. *ibid.* p. 305. The New Testament (Jude 11) refers to the "error of Balaam." It is possible that Paul is spoken of as Balaam in Rev. ii. 14. For literature on this problem see Strack, *Jesus, die Häretiker und die Christen* (1910), p. 7, and Hennecke, *Handbuch zu den Neutestamentlichen Apokryphen*, pp. 60f, 65. Philo writes as follows: "Do you not recollect the case of the soothsayer Balaam? He is represented as hearing the oracles of God, and as having received knowledge of the Most High, but what advantage did he reap from such hearing, and what good accrued to him from such knowledge? In his intention he endeavoured to injure the most excellent eye of the soul, which alone has received such instruction as to be able to behold God, but he was unable to do so by reason of the invisible power of the Saviour; therefore, being overthrown by his own insane wickedness, and having received many wounds, he perished amid the heaps of wounded, because he had stamped beforehand the divinely inspired prophecies with the sophistry of the soothsayers" (*De mutat. nomin.* xxxvii. Mi. 609). Josephus has a long and interesting account of Balaam, see *Antiq.* iv. 6, 2ff.

305. "God is not a man, that he should lie; nor the son of man, that he should repent" (Numb. xxiii. 19)

God is not like flesh and blood, the latter acquire friends, but when they meet better ones, they discard the old friends. God is not so, for He cannot break the oaths which He has made to the forefathers...[1]

"The Lord his God is with him" (*ibid.* 21).

Thou (Balak) sayest to me (Balaam): "Come now, curse me Jacob." When a garden has no keeper a thief is able to do damage therein. If the keeper be asleep the thief enters, but concerning these Israelites (it is written): "Behold, he that keepeth Israel shall neither slumber nor sleep" (Ps. cxxi. 4). How then can I injure them?

(Tanchuma, Balak §§21, 22).[2]

306. "And he took up his parable, and said: Alas, who shall live when God doeth this?" (Numb. xxiv. 23). Resh Lakish said: Woe to him who revives himself in the name of God.[3] R. Jochanan said: Woe to the people which will intrude itself at the time when God will be about to redeem His children.

[1]) See Jalkut, Balak §767. The text (Num. xxiii. 19) was expounded by Abahu (circa 280 C.E.) as follows:— If a man says "I am God", he lies; (if he says) "I am *the son of man*" he will in the end regret it; (if he says) "I ascend to heaven" he will not accomplish what he has spoken. (T. J. Taanith 65b).

[2]) See Tanchuma, Buber, Balak §22.

[3]) See T. B. Synhedrin 106a. Here again we have a polemical passage—denying the resurrection doctrine of the N. T.

Who would throw his garment between the lion and the lioness when they embrace one another?[1]

(Jalkut, Balak §771).[2]

307. "And Balaam rose up and went" (*ibid.* 25).

This teaches us that the Holy Spirit departed from him and from that hour the Holy Spirit also departed from the nations of the world. (*Ibid.*).[3]

LXXXVII. The Daughters of Zelophehad.

308. "Then drew near the daughters of Zelophehad" (*ibid.* xxvii. 1). When they heard that the land was apportioned among the males and not among the females, they gathered together to take counsel and they said, Not like the mercy of flesh and blood is the mercy of God. Flesh and blood have more mercy on the males than on the females; but He who spake and the world came forth[4] — is not like this. His mercy is alike for all, for males and females, as it is said: "The Lord is good to *all*; and his tender mercies are over *all* his works" (Ps. cxlv. 9).

(Siphrê, Numb. §133 p. 49a).[5]

[1]) There is no room for an intermediary between God and His beloved children. Here also and in the following section, we have the Jewish answer to the Christian doctrines of the Mediator and the Holy Spirit.

[2]) See T. B. Synhedrin 106a and 110b.

[3]) The Zohar and the Sepher Hajashar have some interesting legends in connection with the story of Balaam.

[4]) God

[5]) See Lekach Tob, Pinchas p. 133b and see Friedmann's note in Siphrê §133.

309. "Give unto us a possession among the brethren of our father" (Numb. xxvii. 4). R. Nathan said: The power of women is more beautiful than that of men. The men said: "Let us make a captain, and let us return into Egypt" (*ibid.* xiv. 4), but the women said: "Give unto us a possession among the brethren of our father." (*Ibid.*).[1]

LXXXVIII. Israel—a People Separated unto God.

310. "For I have separated you from the peoples, that ye should be mine" (Lev. xx. 26). If ye are separated from the peoples, verily ye are Mine (lit. unto My name); if not, ye shall belong to Nebuchadnezzar king of Babylon and his band.

R. Elazar b. Azariah said, Whence do we know that a man should not say, I have no desire to wear linsey-woolsey,[2] nor do I care for the flesh of swine, I have no craving to be immoral? But let him rather say, I (might) desire all these, but what shall I do? My Father in Heaven has thus decreed it this way for me. Therefore when it says, (in the text): "I have separated you from the peoples to be mine", the end will be that you will separate yourselves from transgression and everyone will take upon himself the Kingdom of Heaven.

(Siphra, Kedoshim xi. 22).

[1]) See Numb. Rab. xxi. 10.

[2]) See Deut. xxii. 11.

LXXXIX. The War with Midian.

311. "And the Lord spake unto Moses, saying: Avenge the children of Israel of the Midianites" (Numb. xxxi. 1, 2). *Of the Midianites*: Behold the Moabites were the first to seek to (provoke) God and injure Israel, as it is said: "And the Elders of Moab and the Elders of Midian departed"[1] (*ibid.* xxii. 7). All their days these nations had known no peace, but when they came to attack Israel they (united and) made peace with each other in order to fight Israel. A parable will illustrate this. To what is this comparable? To two dogs in a pen barking[2] at each other, until a wolf came to snatch a lamb from the pen. Thereupon one of the dogs attacked the wolf. And his companion said, If I do not go to help him now, the wolf will kill him, and will then attack me and kill me also. Upon this, the dogs made peace with each other and together fought the wolf. Likewise with Moab and Midian who had never known peace, as it is said: "Who smote *Midian* in the field of *Moab*" (Gen. xxxvi. 35) — nevertheless, when they came to attack Israel they made peace together. (Siphrê, Mattoth §157 p. 59a).[3]

[1]) To fetch Balaam to curse Israel, the Elders of Moab leading.

[2]) Perhaps צהבין *vexing* is more correct than צווחין *barking*.

[3]) See T. B. Synhedrin 105a; Numb. Rab. xx. 4; Tanchuma, Buber, Balak §4; Jalkut, Balak §765 has also the proverb (borrowed from T. B. Synhedrin 105a) "Weasel and cat feast on the fat of the luckless kid." (The parable is repeated in Jalkut, Mattoth §785).

312. "Avenge the children of Israel of the Midianites. Afterwards shalt thou be gathered unto thy people" (Numb. xxxi. 2). R. Jehuda said: Had Moses wished to live many more years, it was in his power to do so, because God said to him: Punish the Midianites[1] and thereafter shalt thou be gathered unto thy people. The death of Moses was contingent upon the punishment of Midian. The Scripture teaches here the praise of Moses, for he said, Shall the punishment of Midian be deferred in order that I may prolong my life? Forthwith "Moses spake unto the people, saying, Arm ye men from among you for the war" (*ibid.* 3). (Numb. Rab. xxii. 2).[2]

313 "And Moses sent them" (*ibid.* 6). God had told Moses, Avenge thyself (upon the Midianites) in thine own person, yet he sent others instead because he had grown up in the land of Midian, for said he, It is not right that I should distress those who have dealt kindly with me. The proverb runs: Cast no stone into the well out of which thou hast drunk (water).[3] (*Ibid.* 4).[4]

XC. God's Loving Care for Israel.

314. R. Eliezer asked R. Simeon, When the Israelites went forth from Egypt did instruments for weaving

[1]) For corrupting the Israelites at Shittim (see Numb. xxv. 1ff).

[2]) See Siphrê, Mattoth §157; Jalkut, Mattoth §785; Tanchuma, Buber, Mattoth §3, and Lekach Tob, Mattoth p. 139a.

[3]) This is the reading in Jalkut, Mattoth §785.

[4]) See Tanchuma, Mattoth §3, and T. B. Baba Kamma 92b.

accompany them? He answered, No. But, asked R. Eliezer, How did the Israelites clothe themselves during all the forty years (of wandering in the wilderness)? R. Simeon answered, From that vesture with which the Ministering Angels clothed them, as it is said: "I clothed thee also (רקמה) with broidered work" (Ezek. xvi. 10). What is the meaning of רקמה? According to R. Simai it was purple.[1] Did their clothes not wear out? He[2] said, Hast thou not read: "Thy raiment waxed not old upon thee" (Deut. viii. 4)? Did not the little ones grow taller? Thereupon R. Simeon said to him,[3] Go and learn from the snail, as long as it grows its shell grows with it. Did not the clothes require to be cleaned? R. Simeon replied, The cloud rubbed them and polished them.[4] Again he asked: Were the clothes not burnt?

R. Simeon replied: Go and learn from asbestos,[5] which is cleansed only by fire,

Did they not get vermin? He answered, Since neither worm nor insect can touch them (lit. rule

[1]) פורפירא (*πορφύρα*) purple, see above, p. 216, Buber in Note 25 of Shocher Tob (Ps. xxiii.) has the Midrashic statement that Akilas rendered the word רקמה by איפליקתא=(*ποικίλον*) *embroidered garment.* The LXX reads *ποικίλια.*

[2]) R. Simeon.

[3]) R. Eliezer.

[4]) See Cant. Rab. to Cant. iv. ii.

[5]) אמיינטון (*ἀμίαντος*) a kind of asbestos. See Buber's Note 28 in Shocher Tob (Ps. xxiii).

over them) when they are dead, much less can they do so whilst living. (Shocher Tob, Ps. xxiii. 4).[1]

315. "And I have led you forty years in the wilderness" (Deut. xxix. 5). R. Jehuda said: Come and see the humility of God! According to the custom of the world if a man have a son he carries him, and if the son pain him he forthwith throws him off. If we may say so, this is not the way of God. The Israelites were in the wilderness forty years and they provoked Him, yet He bare them. Whence do we know this? Because it is said: "And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye come unto this place" (*ibid.* i. 31). (Deut. Rab. vii. 12).

XCI. The Spies.

316. Moses was told by prophecy from the Lord to send messengers to spy out the land,[2] and when they returned from spying, they brought an evil report concerning the land of Israel, and were kept back for forty years in the wilderness. Then Moses opened his mouth and spake thus: I adjure you, O congregation of Israel, by the Lord of Hosts, and by the mighty (hills)[3] of the land of Israel, that ye

[1]) See Pesikta de R. Kahana. (Beshallach) p. 92a; Jalkut, Ekeb, §850, and Deut. Rab. vii. ii.

[2]) Of Israel.

[3]) תקפי (from תקוף) *might* or *strength*, *fortress*, *stronghold*, see Targum Onkelos, Deut. xxxii. 13.

presume not to enter the land of Canaan until it be the will of God, and until all the generation of the men fit for battle shall have passed away from the camp.[1] (Do not) as your brethren, the children of Ephraim,[2] presumed, who departed from Egypt thirty years before the appointed time and then fell into the hands of the Philistines dwelling in Gath who killed them. But wait ye until (the end of) the time of forty years, and then your children shall go up and possess it. (Targum, Canticles ii. 7).

XCII. The End of the Wandering.

317. "These are the journeys of the children of Israel" (Numb. xxxiii. 1). This is like a king whose son fell ill. They took him to another place for his cure. When they returned his father began to count the various halting places. Here we slept, and there we felt cold, and there thou didst suffer with headache. Likewise spake God to Moses: Recount to them all the places where they provoked Me, therefore it is said: "These are the journeys".
(Tanchuma, Buber, Massai §2).[3]

XCIII. The Prophecy of Moses.

318. All the prophets saw in a mirror[4] which was

[1]) See Numb. xiv. 29ff.

[2]) Ephraim's ill-fated expedition is referred to in Ex. Rab. xx; Pirkê de R. Eliezer xlviii; Sepher Hajashar (Shemoth), and cf. T. B. Synhedrin 92b.

[3]) Quoted by Rashi on Numb. xxxiii. 1. See Jalkut, Massai §786.

[4]) אספקלריא see above, p. 108f, note 3.

not polished, whereas our teacher Moses beheld (the Divine vision) in a polished mirror.[1]

(T. B. Jebamoth 49b).[2]

319. Fifty gates leading to wisdom have been created in this world and all of them except one were opened (*lit.* given) to Moses, as it is said: "And Thou madest him a *little less* than God" (Ps. viii. 5). (T. B. Nedarim 38a).[3]

320. "And there hath not arisen a prophet since in *Israel* like unto Moses" (Deut. xxxiv. 10).

But there hath arisen one like him among the nations. Who was this prophet? Balaam the son of Beor. Yet there is a difference between the prophecy of Moses and that of Balaam. Moses did not know who was speaking to him; Balaam knew this, as it is said: "He saith, who heareth the words of God, and *knoweth the knowledge* of the Most High" (Numb. xxiv. 16).

Again, Moses did not know who was speaking with him until the word had been spoken to him, whereas Balaam knew whenever (the voice) spoke.

(Siphrê, Vezoth Habberachah §357 p. 150a).[4]

321. A certain Cuthean[5] asked R. Elazar: I perceive that greater powers were accorded to Balaam

[1]) *Transparent glass* would also be a correct rendering of the text.

[2]) See also T. B. Megilla 14a.

[3]) See Jalkut, Berachah §966.

[4]) See Jalkut, *ibid.*

[5]) כותי The Cutheans were a sect of the Samaritans. It is very difficult to determine whether the original text read כותי. Owing to the excessive and misguided zeal of censors, such

than to Moses? Concerning Moses it is written: "And He called (ויקרא) unto Moses"; while of Balaam it is written: "And God met (ויקר) Balaam" and "God came to Balaam". R. Elazar said to him: The matter is like a king who was sitting on his throne in the palace when a leper called out at the door (of the palace). The king asked: Who is it that knocks at the door? His servants answered, A certain leper. The king said: Let him not come in here, and let him not infect the palace. But I know that if I communicate this to him through a messenger he will pay no heed, and my son may come and become infected by going near him. Therefore I will myself go and warn him to keep on a distant road far away from the dwelling of my son, so as not to infect him.

(Accordingly), the king arose, went first to him and warned him saying: Leper, leper, withhold thy foot from the path where my son abides and if not, I will bid my servants to cut thee in pieces.

Then the king's friend called out at the threshold (of the palace) and the king said: Who is it? The servant replied: It is so and so, thy friend. The king said: My friend, beloved of my soul, no other voice shall call him except mine, and the king cried out saying, Come, O beloved of my soul, my friend. Prepare the palace (for me) to hold converse with him.

words as גוי, מין, עכו"ם, which referred to non-Christians (e. g. heathens, heretics, atheists etc.) were deleted and were replaced by כותי or צדוקי.

Likewise Balaam, that most infected leper among men, called at the door of the king. The king said: This infected leper shall not enter and infect my palace. I must go and warn him that he come not near the door of my son, so as not to infect him. Therefore, "God came to Balaam, saying: Thou shall not go with them; thou shall not curse the people: for they are blessed." (*ibid.* xxii. 12). Thou shalt not come nigh to my son, neither for good nor for evil; thou art defiled in every way. But concerning Moses it is written: "And God called to Moses." It was the voice of the King, and not through any other messenger — it was from the tent of meeting, from the holy palace, from the prepared palace, from the glorious palace into which the dwellers of Heaven and Earth desired to enter, but they were unable to come near it. (Zohar, Balak p. 200a, b).

XCIV. Eldad and Medad.

322. "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel" (*ibid.* xi. 16).

Moses said: If I take six men from every tribe,[1] behold there will be seventy-two (elders). But if I were to take ten men from six tribes and two men from five tribes, which tribe would care to be omitted? What did he do? He took seventy ballot-papers[2] and wrote on them "Elder", and he added two more which were blank. He placed them in an urn[3] and said (to the

[1]) There were twelve tribes.

[2]) פיטקין *πιττάκιον* tablet.

[3]) קלפי *κάλπη* urn for drawing lots, see Tosephta, Joma iii. 1.

elders): Come and draw your ballots. He said to all who drew the ballots marked "Elder":— Thou art appointed by Heaven. And to those who drew a blank he said: What can I do? It is the decree of Heaven. (T. J. Synhedrin (i. iv) 19c).[1]

323. R. Simeon said: (Eldad and Medad) remained in the camp in the hour when God said to Moses: "Gather unto me seventy men" (*ibid.*). Eldad and Medad said: We are not worthy of that distinction. God rejoined: Since ye have been so modest, behold I will add to your greatness. And what was this additional greatness? For all the elders who were endowed with the prophetic gift prophesied and then ceased to do so,[2] but these two prophesied and did not cease doing so. What prophecy did they utter? They said: Moses will die, and Joshua will lead Israel into the land (of Canaan). (T. B. Synhedrin 17a).[3]

XCV. Moses and Joshua.

324. When our teacher Moses saw that his sons were not endowed with the Torah so as to assume the leadership after him, he wrapped himself in his garment and stood in prayer. He spake before God

[1]) See T. B. Synhedrin 17a; Tanchuma, Buber, Beha'alotecha §22; Siphrê, Beha'alotecha §95 p. 26a and see Friedmann's Note 5 for further parallels.

[2]) The Elders prophesied concerning contemporay events (לפי שעה) says the Siphrê, Beha'alotecha §95 p. 26a, see also Numb. Rab. xv. 19.

[3]) See Tanchuma, Buber, Beha'alotecha §22; Jalkut, Beha'alotecha §737; Targumim (Palestinian and Jerushalmi) on Num. xi. 16ff. and Rashi on Num. xi. 26.

saying: Sovereign of the Universe! Make known to me the one who shall go in and go out at the head of all this people, as it is said: "And Moses spake unto the Lord, saying: Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them" (*ibid.* xxvii. 15ff).

The Holy One, blessed be He, said to Moses: "Take thee Joshua" (*ibid.* 18)..... In that hour Moses said to Joshua: Joshua! This people which I commit to thee — I do not commit to thee wethers but kids, not grown sheep but tender lambs, for till now they have not been occupied with the precepts, and they have not yet developed into wethers or strong sheep. (Aboth de R. Nathan (A) §17).[1]

XCVI. The Death of Moses.

325. As long as Moses lived the Manna descended for the Israelites. When he died what does the text say? "And the Manna ceased on the morrow" (Josh. v. 12); for it was made contingent on the death of Moses. The people ate of the Manna, which they had gathered on the seventh of Adar,[2] for thirty-seven days until the sixteenth of Nisan when they brought the Omer (of new produce),[3] as it is said: "And the children of Israel did eat the Manna

[1]) For parallels see Schechter's Note 7 *in loc.*, and Friedmann's references in his edition of the Siphrê, Pinchas §§138, 139, and cf. Lekach Tob, Pinchas p. 134b.

[2]) The day whereon Moses died.

[3]) See Josh. v. 10—12.

forty years,... *until they came unto the borders of the land of Canaan*" (Ex. xvi. 35). What is the meaning of the words, "Until they came unto the borders of the land of Canaan"? They teach us that if the Manna had not ceased, they would not have desired to eat of the produce of the land of Canaan. (Tosephta, Sota xi. 2).[1]

326. When Moses saw that the decree of his death was sealed, he determined to fast, and drew a circle (around the spot) where he stood and said: I will not move hence until that decree has been annulled. In that hour what did Moses do? He put on sack-cloth, and covered himself with dust, stood praying and making supplication before God until the heavens and earth trembled, and all creation with them saying, Perhaps it is now the will of God to create a new world? Then a Bath Kol (Divine Voice)[2] came forth exclaiming: It is not yet the time when God's will to renew His world will be done, but (it is the time to understand) "that in His hand is the soul of every living thing, and the spirit of every (אִישׁ) man" (Job xii. 10). The word אִישׁ (*man*) points to Moses, as it is said; "Now the *man* Moses was very meek, above all the men who were upon the face of the earth" (Numb. xii. 3). (Deut. Rab. xi. 10).

327. In that hour Moses said before God: Sovereign of the Universe! it is revealed and known

[1]) According to the Tosephta (*ibid.* 1) the Well ceased to accompany Israel in the wilderness when Miriam died.

[2]) See above p. 195, note 4.

before Thee concerning my labour and my suffering which I have endured through Israel, until they had faith in Thy Name. Thou knowest the pain I have suffered through them in connection with the Divine precepts, until I instilled into their hearts the Torah and the Commandments. I said (to myself) that just as I had witnessed their misfortunes, so likewise shall I behold their happiness — and now that the happiness of Israel is at hand, Thou sayest to me "Thou shalt not go over this Jordan" (Deut. iii. 27). Behold Thou makest Thy Torah untrue,[1] as it is said: "In his day thou shalt give him[2] his hire, neither shall the sun go down upon him;[3] for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee" (*ibid.* xxiv. 15). Is this the recompense of the labour of forty years which I have done, until they became a holy and faithful people? (*Ibid.*).

328. In that hour Moses said before God: Sovereign of the Universe! if Thou wilt not let me enter the land of Israel, let me live in this world and not die. God said to Moses: If I do not let thee die in this world, how can I let thee live in the future world?...

Moses: If Thou wilt not let me enter the land of Israel, let me be like the beasts of the field

[1]) פלסטיר $\pi\lambda\acute{\alpha}\sigma\tau\eta\rho = \pi\lambda\acute{\alpha}\sigma\tau\eta\varsigma$ *forger*, see T. B. Berachoth 31b

[2]) The hired *servant* — here the reference is to Moses the *servant* of God.

[3]) The Hebrew עליו might refer to the person. The R. V renders: "Neither shall the sun go down upon it."

which eat grass and drink water and live and see the world — so let my life be as (that granted to) one of these.

God: It is enough!

Moses: If not, let me be in this world like this bird which flies in all the four quarters of the world gathering its daily food and at eventide it returns to its rest, so let my life be as one of them.

God: It is enough!

Moses: What is the meaning of those words, 'It is enough"?

God: *It is enough* that thou hast spoken.

When Moses saw that no creature could save him from the way of death, he then said: "The Rock, his work is perfect; for all his ways are judgment; a God of faithfulness and without iniquity, just and right is he" (*ibid.* xxxii. 4)... In that hour the Holy One, blessed be He, said to Gabriel:[1] Gabriel, go and bring the soul of Moses. But he replied: Lord of the World! how can I witness the death of him who (in his worthiness) outweighs sixty myriads of men? How can I do harm to one who has such distinction? God then charged Michael[2] saying, Go and bring the soul of Moses. He answered, Lord of the World! I have been his teacher and he was my disciple, I cannot see him die. Then God spake to Sammael,[3] the Wicked: Go and bring the soul of

[1]) The angel Gabriel is mentioned in Daniel, see J. E. *s. v.*, and cf. above, p. 103, note 3.

[2]) See below, p. 269, note 2.

[3]) Sammael is the angel of death, see J. E. *s. v.*

Moses. He forthwith clothing himself with anger, girding himself with his sword, and wrapping himself with cruelty, went forth to find Moses. When (he drew nigh) he saw Moses, who was seated and writing the Ineffable Name. The brilliancy of his appearance was like that of the sun, and he looked like an angel of the Lord of Hosts. Sammael became afraid of Moses and said, Verily, the Angels cannot take away the soul of Moses. Now Moses knew that Sammael was coming even before he had appeared. Thus, when Sammael saw Moses, trembling seized him, and pain like that of child-birth (came upon him) so that he could not open his mouth to speak to Moses until he said to Sammael: "There is no peace, saith the Lord, unto the wicked" (Is. xlviii. 22). What doest thou here? Sammael answered: I have come to fetch thy soul.

Moses: Who sent thee?

Sammael: He who made all creatures.

Moses: Thou shalt not take my soul.

Sammael: The souls of all who come into the world are delivered unto me.

Moses: But I have a greater power than any living being in the world.

Sammael: What is thy power?

Moses: I am the son of Amram. I was born with the sign of the Covenant of Abraham.[1] On the day of my birth I was endowed with speech. I walked and spoke to my father and mother; even the milk I did not suck.[2] When I was three months

[1]) See Gen. xvii. 10. This was considered a sign of superiority.

[2]) See above, p. 137.

old I prophesied saying, In the future I shall receive the Torah from the midst of flames of fire. And after I went abroad, I entered the king's palace and took the crown from off the king's head. When I was eighty years old I performed signs and wonders in Egypt, and brought out (thence) sixty myriads in the sight of the Egyptians. I rent the sea into twelve parts; I made the (bitter) water of Marah sweet; I ascended into heaven and trod its path; I took part in the wars of the angels;[1] I received the Torah of fire;[2] I abode beneath the throne of fire; I was hidden beneath a pillar of fire; I spake face to face to God, and I conquered the heavenly host;[3] and I revealed their secrets[4] to the children of men; I received the Torah from the right hand of the Holy One, blessed be He, and I taught it to the Israelites; I waged war with Sihon and Og, the two heroes of the heathens, who (were of such stature that) at the time of the Flood the waters did not reach even to their knees;[5] I caused

[1]) Gaster, Jerachmeel, p. 138 renders here: "in the wars of the kings I conquered them". I have made use of this valuable translation in this section.

[2]) See Deut. xxxiii. 2, "At his right hand was a *fiery* law".

[3]) פמליא (*familia*) family servants, ministers of the Court. See T. B. Berachoth 16b and cf. above, p. 199.

[4]) See Pirkê de R. Eliezer xlvi. and T. B. Sabbath 89a.

[5]) See Pirkê de R. Eliezer xxiii. This legend is based on Deut. (iii. 11) "For only Og king of Bashan remained of the Rephaim". The Rephaim were the race of giants swept away by the Flood, cf. Rashi on Gen. xiv. 1.

the sun and the moon to stand still in the highest parts of the heaven (*lit.* world), whilst I smote the two kings with the staff in my hand and killed them. Who is there among those who have come into the world that can do likewise? Get thee hence Evil One! Thou hast no right (to speak) to me; away and begone from my presence, for I shall not surrender my soul to thee.

Forthwith Sammael returned and brought back word to the Almighty, who again said to him: — Go and bring the soul of Moses. Sammael immediately drew his sword from its scabbard and thus stood by Moses. But Moses' anger was kindled against him, and he took in his hand the staff of God whereon the Ineffable Name was engraved, with this he beat Sammael with all his might until he fled before him. Moses pursued him with the Ineffable Name, took away the horn of his splendour from between his eyes (i. e. forehead) and made him blind. Thus far did the might of Moses prevail. A second later there came forth the Bath Kol (Divine Voice) crying: The end, even thy death hath arrived. Then spake Moses before God: Sovereign of the World! Remember the day when Thou didst reveal Thyself to me in the thorn-bush, and Thou didst say to me: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Ex. iii. 10). Remember the day when I stood on Mount Sinai (remaining there) forty days and forty nights. I beseech Thee! deliver me not into the hand of the

angel of Death.[1] The Bath Kol went forth saying to him: Be not afraid, for I Myself will attend to thee and to thy burial. At that time (*lit.* hour) Moses arose and sanctified himself like (one of) the Seraphim, and the Holy One, blessed be He, descended from the highest heavens to take away the soul of Moses and three Ministering Angels were with Him (namely Michael,[2] Gabriel and Zagzagel.[3]) Michael arranged Moses' bier, Gabriel spread a garment of fine linen at his head, Zagzagel (did likewise) at his feet; Michael stood on one side (of Moses) and Gabriel on the other. Then spake the Holy One, blessed be He, to Moses: Close thine eyes one after the other, and he did so. Again God said, Lay thine hands upon thy breast, and he did so. (God said): Bring thy feet together, and he did so.

At that moment God called to the soul (to come) out of the body of Moses and He said: O my daughter! I have apportioned to thee one hundred and twenty years that thou shouldst abide in the body of Moses and now has thy time arrived to go forth. Depart and delay not. The soul answered, Lord of the World! I know that Thou art the God of all spirits, and that all the souls of the living and the dead are entrusted into Thine hand. Thou didst create me; Thou didst form me and didst

[1]) Sammael.

[2]) Michael, the patron angel of Israel, see Leuken's monograph which has an excellent collection of Midrashic passages dealing with Michael.

[3]) Jerachmeel reads *Zagzael*, see Jastrow *sub. voc.*

place me in the body of Moses for one hundred and twenty years. Is there now any human body in the world purer than that of Moses in which nothing offensive was ever seen? It knew neither worm nor insect. Therefore do I love him and I do not wish to depart from him. God said: O soul! depart and delay not. I shall then bear thee to the highest heavens and I will let thee abide beneath the throne of My glory in the company of the Cherubim, Seraphim and the other bands of angels.

The soul spake again: Lord of the world! From Thy Divine presence on high there once descended two angels, Azah and Azael,[1] who in their desire for the daughters of the earth corrupted their way upon the earth, until Thou didst suspend them between heaven and earth. But the son of Amram — from the day when Thou didst reveal Thyself to him in the thorn-bush, he held aloof from his wife,[2] as it is said: "And Miriam and Aaron spake against Moses because of the Cushite woman whom he had married: for he had married a Cushite woman" (Num. xii. 1). I therefore beseech Thee, let me remain in the body of Moses.

At that moment God kissed him and took away with the kiss the soul of Moses. God was weeping (and cried out): "Who will (now) rise up for me

[1]) See Targumim on Gen. vi. 4, and J. E. *s. v.* Azazel.

[2]) This legend was known to the Syrian Church Father, Aphraates, (On *Virginity*), cf. T. B. Sabbath 87a and Ex. Rab. xix. 3.

against the evil-doers?[1] Who will stand up for me against the workers of iniquity?" (Ps. xciv. 16). Then the Holy Spirit exclaimed: "And there hath not arisen a prophet since in Israel like unto Moses" (Deut. xxxiv. 10).

The heavens wept and said: "The godly man[2] is perished out of the earth" (Micah vii. 2).

The earth wept and said: "And there is none upright among men" (*ibid.*). And after Joshua had sought his teacher (Moses) and found him not, he also wept, saying, "Help, Lord; for the godly man ceaseth: for the faithful fail from among the children of men" (Ps. xii. 1).

The Ministering Angels said: He performed the righteousness of God.

The Israelites cried: "His judgments are with Israel" (Deut. xxxiii. 21).

Then all the angels said: "He entereth into peace: they rest in their beds, each one that walketh in his uprightness" (Is. lvii. 2).

The memory of the righteous is a blessing;
May his soul inherit the life everlasting. Amen.
So may it be according to Thy will;
Blessed be the Lord for all eternity. Amen, Amen.
(*Ibid.*)[3]

[1]) To correct them and to plead on their behalf.

[2]) The godly man was Moses, cf. Ps. xc. 1.

[3]) Parallels are to be found in Jalkut, Vayelech §§940 and 941 and *ibid*, Beracha §965; Tanchuma, Buber, Beracha §§5—7; Tan-

chuma, Beracha §§3, 6 and 7. Jellinek, Beth Hamidrash i. and vi contain two versions of the פטירת משה (Assumption of Moses).

For further legends dealing with the death of Moses see Philo, *de Vita Mos.* iii. §39 Mii. 179 and Josephus, *Antiq.* iv. 8, 48. There was undoubtedly an old Jewish Midrash on the death of Moses or Abraham or Adam ; traces of this Haggadic literature are to be found in the so-called *Apocalypse of Moses*, see ed. in Ante-Nicene Christian Library, vol. xvi. (1870) pp. 454—467. Michael, Gabriel and other angels assist at the burial bringing "cloths of fine linen and silk," and cf. the *Testament of Abraham* (in *Texts and Studies*) pp. 64—68. See also "*The Prayer of Moses*" edited by M. R. James in Apocrypha Anecdota (*Texts and Studies* ii. 3 p. 172).

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6	27	7. i. 6	vii. Mi. 6
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27	23	paralle	parallel
46	13	Haggada	Haggadah
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62	29	Diod. Sic. Diodorus	Siculus
82	9	men	man
84	24	The Midrash	The author of this Midrash
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88	15	cruise	cruse
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